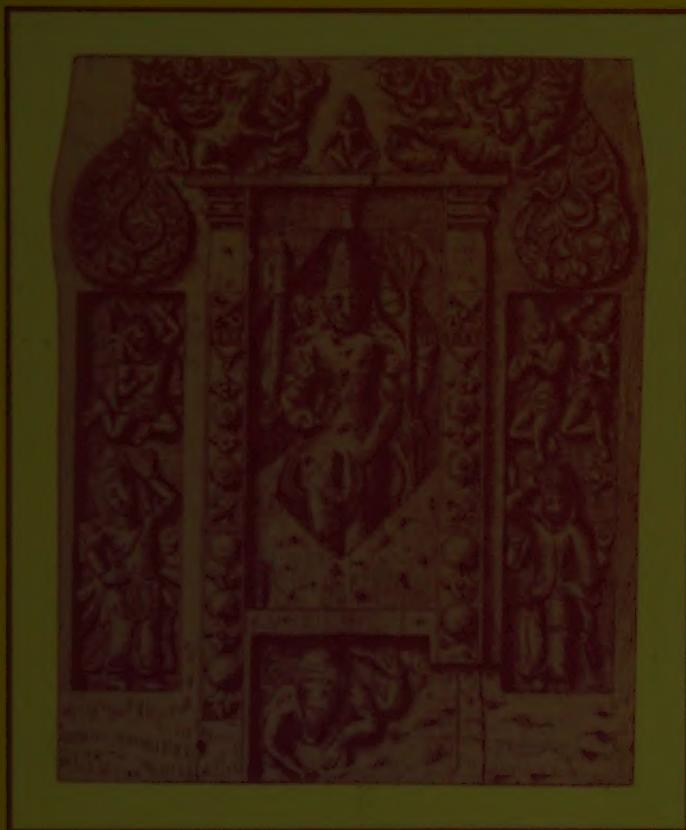


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October 2004 •

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सुकृत दये सरस्वती

SUKRTIINDRA ORIENTAL RESEARCH INSTITUTE

(Research Centre recognised by the University of Kerala
and Mahatma Gandhi University.)

Kuthapady, Thammanam, Kochi-682 032, Kerala, India.

Sukṛtīndra Oriental Research Institute

Kuthapady, Thammanam, Kochi - 682 032, Kerala, India

Founded and patronised by
H.H. Srimad Sudhindra Tirtha Swami,
Head, Kasi Math Sansthan

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वाह दपे सरस्वती

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of
Sukrtindra Oriental
Research Institute

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Editor : Dr. V. Nithyanantha Bhat

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Kashi Mathadhipathi

H. H. Srimad Sudhindra Tirtha Swamiji

Editor's Note

There is unanimity in the opinion that the present day education in India doesn't fully serve its purpose. It imparts a lot of information and knowledge to our youth. Yet problems – social as well as psychological, seem to multiply in intensity. Now the question is – What kind of education leads to a happy, productive and successful life? True education is training of not only the head but also the heart. Education that builds fundamental traits of character such as honesty, compassion, courage and responsibility, is what is urgently needed now. There is need for the development of cultural and moral values amongst the youth. Albert Einstein once said, "It is essential that the student acquires an understanding of and a lively feeling for values ...of the morally good".

Swami Vivekananda always believed that the youth need to develop the qualities of the heart such as love, compassion and feeling for others more than learning. He once exhorted to the youth:

Nothing else is necessary but these – love, sincerity, patience. What is life but growth, i.e. expansion i.e. love? Therefore all love is life ... all selfishness is death ... It is life to do good, it is death not to do good to others ... Feel, my children, feel; feel for the poor, the ignorant. ...money does not pay nor name; fame does not pay, nor learning. It is love that pays, it is character that cleaves its way through adamantine walls of difficulties.

These words of the great sage are increasingly relevant in this age where self-centredness and lack of feeling for others is on the increase.

Kochi - 32,
15-10-2004

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Atman in the Light of Modern Science

Dr. K.P. Rajappan

General expressions such as my self, my soul, my ego, my inner world, are something so intimate. It was no accident that Descartes regarded the statement, Cogito, ergo sum (I think, therefore, I am) as the first and basic element of knowledge, a proposition that was not to be doubted. It is clear, definite, and simple: I think, therefore, I am, therefore, I exist. On this all - embracing and complicated subject, Sankara, the 8th Century Indian philosopher, starts with an incontrovertible postulate: 'Every one is conscious of the existence of his (own) Self and never thinks "I am not". If this knowledge of "I am" does not exist, then everyone in the entire world will say "I am not". Such is not the case.'

The Self is said to be the Essential Being in all of us. Is it so difficult to know your own self? I am father to my children, husband to my wife, and son to my father; yet it is difficult for me to realize who plays the role as father, husband and son. There must be a way to remove this confusion.

Perhaps to be aware of oneself means to be able to see, to hear, to touch, to smell, to feel, to experience emotion and understand. But any inability must always be somebody's ability. It must always be 'I see', 'I hear' and so on. The very language you speak, itself brings out the fact that there must be some one who sees or hears. We are unable to express ourselves otherwise. 'I' am the person who understands that 'This is a book' or 'That is a tree'. One is born and he becomes a person who calls himself 'I'. He feels joy and pain, anger and admiration. He calls himself 'I' because he is aware of his own presence and because he sees the world as 'not self'. In other words, the body that becomes aware of itself as something different from other bodies, that is, bodies that are external to it. This self-awareness is designated for the sake of brevity as the personal pronoun 'I'.

Thus we see that everyone of us has buried deep within our consciousness a strong sense of personal identity. During the course of my growth and development, a number of changes take place. I grow fat or thin, my opinions change, my tastes change and my perception of the world shifts. Throughout this period, when these changes are taking place, I never doubt my identity and am always aware that 'I' experience these changes.

It is remarkable that we make a different approach when we deal with others. According to Paul Davies, 'When dealing with other people, we usually identify them with their bodies, and to a lesser extent their personalities, but we view ourselves differently. When someone refers to "my body" it is in the sense of a possession, as in "my house". But

when it comes to the mind, that is not so much a possession as a POSSESSOR. My mind is not a chattel: It is ME.²

Throughout our life we inhabit our body. But the body undergoes a number of changes during our life time. For example, the atoms are systematically replaced as a result of metabolic activity. Moreover, the body grows, matures, ages and ultimately dies. Major changes take place in our personalities also. However, throughout this period of metamorphosis, I believe that I am the one and the same person.

The above unique experience is due to memory or consciousness which plays an important role in our lives. Our concept of ourselves is very strongly rooted in our memory of past experiences. Hence it is logical to conclude that in the absence of memory the 'Self' would not retain any meaning whatever. It is largely through memory that we achieve a sense of personal identity.

Thousands of years ago the Rsis of India too pondered over this question of 'Self'. These Rsis were rightly known as Seers, for they were able to see far ahead. They searched for answers with single-minded concentration. We know nothing about their personal lives of those great men. No biographies were written about them. We know only about their findings which they said 'has always been there and will always be there'.

In this connection Harman writes:

It has been part of arrogance of Western science to ignore the findings of those research laboratories that

have existed for thousands of years and turned their attention particularly to the depths of human experience.³

Among their findings through a systematic subjective enquiry, they arrived at some profound truths. Man gathers information about the outside world through his instruments of body, mind and intellect. All the knowledge or experiences that a man gains during his life time are either through his body, mind or intellect. They made the following brilliant analysis.

First of all, there is the body and then the five senses. It appears that the five senses have the capacity to see, hear, smell, taste or feel. But on further analysis it is known that the real seer is not the eye, it is the mind. The real hearer is not the ear but the mind. The real taster, feeler, smeller - are not really the senses, but the mind which is behind them. That means that all sensory activities, and bodily activities become activities, only when the mind is consciously connected with them. Otherwise we do not have any experience.

Further we can say that the mind alone is the real seer or hearer, feeler, taster or smeller? For example, when I see a watch, the eyes are perceiving that there is something in front of me. My mind tells me from past experience that it is a watch. Then I make a statement: 'This is a watch, which is a gadget to see the time'. If I look at it, I can understand what time it is now. This kind of analytical power, does not belong to the mind. It belongs to something else called intellect. That means that the real

seer is neither the eye or the mind but the intellect. We go a step further. If the intellect alone can see, understand, hear, taste or smell, and do all activities, what happens when we go to sleep? At that time also the intellect is there but there is no experience at all. We find that all the activities are at a standstill in the state of deep sleep. All the voluntary activities of the body, the senses, the mind and the intelligence have come to a cessation. Nevertheless, when we get up in the morning you say: 'I had wonderful sleep. I just did not know anything'.

Now let us try to understand the condition of sleep. The body-consciousness was not there during my sleep. All the qualifications about me I know now, but the moment I went to sleep I just did not even know whether I was lying on a cot or on the floor, or in an air-conditioned room or on the pavement. That means the consciousness of the body which I now have, was withdrawn. I did not even know that I had a body. But now, on waking up from sleep, I can see, hear, taste, smell. But the moment I fall asleep, I do not have any such experience. What had happened during the sleep? The consciousness was withdrawn from the senses. That means that the consciousness which was in deep sleep is the real seer, the real taster, the real smeller, the real understander, the real thinker. Therefore, intelligence, mind, senses, body - all these are my instruments and not ME. The real act is performed by me who is other than these things. This, the Rsis, with their strange, deep wisdom concluded that when the sense organs, mind and intellect are thus geared to their respective performances by the mere presence of the Self, then they receive sense stimuli from the sense object, and

express their responses in the outside world of activities. The mere presence of the Self enlivens everything. Sankara expresses the great truth as: 'I am that entity, the One by whose presence alone inert entities like the body and the senses are able to function through acceptance or rejection.⁴

At this stage it is interesting to compare the Western thought on this important topic. In the words of the Scottish philosopher Thomas Reid:

Whatever this self may be, it is something which thinks, and deliberates and resolves and acts and suffers. I am not thought, I am not action, I am not feeling: I am something that thinks and acts and suffers.⁵

According to David Hume, the Self is only a collection of experiences. 'When I enter most intimately to what I call MYSELF I always stumble on some particular perception or another, of heat or cold, light or shade, love or hatred, pain or pleasure. I can never catch MYSELF at any time without a reception, and never can observe anything but perception'.⁶

Earlier it was stated that the three states of man in waking, dream and sleep are a fitting introduction to the inquiry into the nature of Self or Atman. But the *Upaniṣads* adopt other methods of enquiry also. For example, when asked for a straight answer to clarify the concept of the Self, Yajnavalkya tells Usashta in the *Bṛhadāraṇyaka Upaniṣad* that one cannot possibly describe or present the Self in a manner of a cow or horse and adds, 'You cannot see what is the witness of vision, you cannot see that which is the

hearer of hearing; you cannot think the thinker of thoughts. You cannot know the knower of knowledge. This is the Self that is within all; everything else but this is perishable.⁷

In *Kenopanisad* also the question is posed: 'There goes neither the eye, nor speech nor mind, nor do we know how to teach others about it; it is different from the known and above the unknown.'⁸

The significant teaching of the *Upanisads* can be clarified as follows. That entity by whose presence the body perceives, the mind feels and the intellect thinks, is the subject, the substratum for all the experiences of the body, mind and the intellect. It is just like the filament of an electric bulb which has no incandescence of its own to illumine, but glows when electricity is passed through it. It is just like a motor car which has no capacity of its own to move, but moves when energy in the form of petrol or diesel, is supplied. Similarly the energy supplied to the human being for his or her various activities is known as Self, Atman, Soul and various other names.

We may conclude that the Self cannot be perceived directly by our equipment of knowledge - it is not an 'object of knowledge' — it is the very subject'. However, we can come to comprehend the existence of the Self as the very root of all consciousness and it is under the grace of consciousness all inert equipments function as though fully sentient.

Many scientists, these days, have started taking note of the spiritual mystery that is man. Quantum mechanics does just this while it recognizes the importance of the

observer in the interpretation of the observed data. They prefer the term participant, participator in the place of the observer. Describing her research with chromosomes in corn cells, Nobel Laureate Barbara McClintock writes '... it surprised me because I actually felt as if I was right down there with all my friends. As you look at these things, they become part of you'.⁹

The same view is expressed by Charon, another Western Physicist, as follows; 'As physics operates through thinking and knowledge and is concerned with matter of which we are part, physics and metaphysics constitute two complimentary disciplines with the aim of increasing the knowledge of the universe'.¹⁰ The above words of famous scientists amply demonstrate the importance of the inner world of consciousness as a significant datum for investigation.

The ancient Rsis of India were persons who experienced the ultimate truth which is not merely an intellectual speculation, but an undeniable, inexplicable and real intuitive experience. In their supreme state of compassion and wisdom, they proved themselves to be superb psychologists as well. They realized that what they had to reveal could not be grasped by all, and therefore could not be expounded in a uniform manner. They had to take into account the varying intellectual and spiritual maturity of different individuals. It is also significant that those great souls did not see any conflict between physical sciences and the science of spirituality. This is evident from Šrī Kṛṣṇa's teachings to his disciple Uddhava: 'Generally speaking, men who are efficient in the investigations into the truth of the external world of nature uplift themselves from all that is

dismal and evil. Man is his own teacher. This is because man achieves material and social welfare through direct sense experience and inference (both inductive and deductive) based on it. People who are endowed with intelligence and courage, who have mastered the science and technique of spirituality have realized the Self as the infinite reservoir of all energies'.¹¹ In the impressive, inspiring and thought – provoking introduction to *Bhagavad Gītā*, Sankara expresses the above profound truth: '...the nature of action in the external world and withdrawal in inward meditation, both of which are meant for the maintenance of the world and constituting means for both worldly welfare and spiritual emancipation of all human beings'.¹²

However, it is a fact that realization of Self can be achieved only by a rare aspirant with a pure mind. As Śrī Kṛṣṇa says, 'Among thousand men, one tries for perfection; even among the many perfected souls that strive, only one reaches the supreme state'.¹³

The question may be asked whether such a person can exist in modern times. The answer is yes. We have the recent example of Einstein who had mastered the technique of science and the technique of spirituality. No other person has been responsible for such revolutionary thinking in physics like him. His scientific creativity has made tremendous impact on the development of the 20th century physics. He has confessed, 'I have the *Gītā* as the main source of inspiration and guidance for the purpose of scientific investigation and formulation of my theories'.¹⁴ On another occasion he says:

The ideals which have lighted me on my way and time after time, given me new courage to face life usefully, have been, Truth, Goodness and Beauty. Without a sense of fellowship with men of like mind, preoccupation with the objective, the eternally unattainable in the field of art and scientific research, life would have seemed to be empty. The ordinary objects of human endeavour - property, outward success, luxury, have always seemed to me contemptible.¹⁵

Are these not the traits of character of a man of perfection described in the second chapter of *Bhagavad Gītā*? One is tempted to call Einstein a Scientist Saint.

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Desire is never extinguished or satiated by the enjoyment of desired objects. It only grows stronger like fire fed on ghee. If all the food of the earth, all the gold and all the beautiful women were to be given to a man with a strong desire, they will still never satiate him.

— Manu.

The Buddha did not attain the ultimate in enlightenment by studying Buddhism. He realised. He preached what he had realised. And those teachings became Buddhism. Jesus Christ never had any use of Christianity, did he? But the followers of the Buddha had to depend on Buddhism and the followers of Christ needed Christianity. This is true of all religions also.

— Sree Narayana Guru

Faith

J.R. Kamath

Faith is fundamental to man's nature. It is an ultimate concern, a total commitment with one's entire nature. Faith is total, organic and integral in structure. It is not a mere theoretic consent nor a passive emotional reaction. It is not a blind infatuation with an object or a person without full knowledge of his work. Thus when faith emerges, we no longer struggle but surrender. In the words of Dr. S. Radhakrishnan, faith is always with us but only the object of our faith changes; we do part with one creed only to embrace another.

The justification of faith and its validity, rest on the experience of Grace by the devotee. It arises by the Grace of the Lord who chooses His devotee (*Kath-Upanisad* 1-2-23). Faith is not cold logic. It is a loving commitment.

Man first observes the different objects of the world and thereafter enjoys them, develops some pleasure or liking which he accepts as his valued preference, and thus becomes a responsible agent; Faith gets intensified and he makes a total commitment.

In the words of the Danish Theologian: "Faith is not a form of rational knowledge but is our existential leap urged

upward by the pull of the passion of the soul, for its salvation that comes not from culture or nature or reason but from the transcendent God above." Peace is the fruit of faith resulting from the Grace of God. It is being arched and buttressed from within by jñāna and value sense.

"Faith makes us live purposefully and saves us from frustration and freedom, enables us to overcome fatigue and keep on the track till we attain victory. Faith inspires hope. It opens up wider horizon, enlarges our vision and improves our understanding. Faith, in the words of Aldous Huxley, is the "precondition of all systematic knowing, purposive living and decent doing". When faith fails, God goes out of our life and with Him our goal also. The result of all these, is that life hangs dead on our hands and we just drift, drag and die" (The *Bhagavad Gītā* by P. Nagaraja Rao pp. 58-60).

In *Hindu View of Life*, Radhakrishnan writes:

Religious experience is a self-certifying character. It is swatasiddha. It carries its own credentials. But the religious seer is compelled to justify his inmost convictions in a way that satisfies the thought of the age. If there is not this intellectual confirmation, the seer's attitude is one of trust. Religion rests on faith in this sense of the term. The mechanical faith which depends on authority and wishes to enjoy the consolations of religion without the labour of being religious is quite different from the religious faith which has its roots in experience. Wesley asks: "What is faith?" And answers, "Not an opinion nor any number of opinions put together, be they ever so true. It is the

vision of the soul, that power by which spiritual things are apprehended just as material things are apprehended by the physical senses. Blind faith in dogma is not the faith which saves. It is an unfortunate legacy of the course which Christian theology has followed in Europe that faith has come to connote a mechanical adherence to authority. If we take faith in the proper sense of trust or spiritual conviction, religion is faith or intuition. We call it faith simply because spiritual perception, like other kinds of perception, is liable to error and requires the testing process of logical thought. But, like all other perceptions, religious intuition is that which thought has to start from and to which it has to return. In order to be able to say that a religious experience reveals reality, in order to be able to transform religious certitude into logical certainty, we are obliged to give an intellectual account of the experience. Hindu thought has no mistrust of reason - there can be no final breach between the two powers of the human mind, reason and intuition. Beliefs that foster and promote the spiritual life of the soul must be in accordance with the nature and the laws of the world of reality with which it is their aim to bring us into harmony." (pp. 13-14)

Faith is positive in its nature

The source of faith is not feebleness, much less 'fear' as Bertrand Russell would think (See *Why I Am Not a Christian* p.37). Feebleness and fear are negative qualities in man that hinders his progress or development. Whereas faith is definitely positive in its very nature; it is a trust

absolute. The firmest believers are not feeble minded and frail beings. The saints and prophets who put humanity on the road to faith, assurance and positive living, were people of great resolve, will-force and religious faith than any one else. What power on earth could have armed these great personalities other than faith, other than absolute trust? The more the man grasps the glory of the world and the universe and penetrates deep into their secret, the stronger grows the faith. Thus the scientist as he delves more and more into the micro-level or into the macro-level of nature and universe, or spirit and matter or the yogi as he concentrates more and more on his self, develops faith more and more that ultimately leads them to realization. Both realise the oneness of the individual consciousness, as part of the universal consciousness. Only the scientist has feeble vision, but the yogin having clear vision and firm experiences and like a salt doll that enters the ocean to measure its depth, gets dissolved into the ocean and is unable to express its experience.

Faith is not a bundle of beliefs about God, immortality, heaven, rebirth or similar abstruse questions about which theologians and philosophers always wrangle about or argue and dispute.

"Faith is nothing but reason grown courageous - reason raised to the highest power - expanded to its widest vision" and "Is not the man's reason the very essence of man"? writes L. P. Jack (cited by B. G. Kher in *The Pageant of Life* pp.13-14, in an article "My Faith").

Faith is not belief in spite of evidence - but life scorn of consequences - a courageous trust in the great purposes

of all things and pressing forward to finish the work in sight, whatever the price may be. Man is partly the result but partly also the instrument or agent for this great purpose - he is not only an effect but also the cause.

In the *Bhagavad Gītā*, the Lord says -

*Sattvānurūpā sarvasya
Śraddhā bhavati bhārata
Śraddhāmayoyam puruṣa
Yo yacchraddhah sa eva sah* (XVII -3)

"The faith of every individual, O Bharata, is in accordance with his nature. Man is of the nature of his faith. What his faith is, that verily he is".

Dr. S. Radhakrishnan explains 'Śraddhā' here as the striving after self-realization by concentrating the powers of the mind on a given idea. He analyses faith thus:

"Faith is the pressure of the spirit on the humanity, the force that urges the humanity towards what is better not only in the order of spiritual life. Faith as the inward sense of truth points to the object over which fuller light is shed later".

He then cites a popular verse to show that the aims which religion offers, prove effective according to the faith, viz.

*Mantre tīrthe dvije deve daivajñe bhesaje gurau
yādṛśi, bhavan, yasya, siddhir, bhavati tādṛśi*

(see *Bhagavad Gita* by Radhakrishnan p.348).

Faith is thus the force of Divinity within oneself and thus we have 'ātmaśraddhā' - faith in oneself that energises the

hidden powers within oneself. It is the totality of attitude, like the acceptance of "what is impossible when the Divine awakens in me".

This positive attitude may allow negative attitudes to last for a limited period, but it will never allow it to continue or in other words the positive attitude will prevail over-riding all negative attitudes or qualities. It leads inevitably to a path of progressive action. A person without any 'Śraddhā' is as good as nothing. 'Ātmaśraddhā' or faith in oneself energises the hidden powers within oneself. Faith thus results in "uttisṭhata jāgrata" and makes one move forward with confidence. (Śraddhāmayoyam puruṣa yo yacchraddhah sa eva sah).

To sum up, it has to be stated that the domain of faith and conviction is as large and wide as to be cribbed, cabined and confined within the limits of a definition, and they cannot be repertoried in any single treatise or much less, an essay. Faith and conviction emerge as to manifest themselves in times of crisis.

How faith defies all physical sciences, known to the scientist, and alters the human physiology as to make him travel or walk on the surface of a flowing river as to comply the behest of his Guru, is illustrated in the life of the great Adi Sankara and his first disciple Padmapadar.

It appears that in the course of the peregrinations of Adi Sankara with his six sishyas, he happened to remain on the bank of a river in spate, and his sishyas on the opposite bank of the river. He beckoned them to come by his side. As there was no boat available to carry them

to the other side, they remained without moving. However one of them, notwithstanding all impediments allowing reason and expediency to be eclipsed by faith or absolute faith in his guru, and trusting him completely, come what may, walked on the surface of the flowing river, and as he moved, below his foot, there appeared a lotus, upholding him up above the surface of the waters, and this enabled him to reach by the side of his guru. He later became known as 'Padmapadar'. The faith in the guru enabled the disciple to defy all laws of motion or nature or even gravity. It is impossible to walk on a moving surface, much less on the surface of water.

*Gururbrahmā gururviṣṇuḥ
Gururdevo maheśvaraḥ
Guru sākṣat parabrahma
Tasmai śrī gurave namah*

I bow before the guru, who is, Brahma, Vishnu and Maheswara or the Trinities rolled into One. Such is the place the guru occupies in the Hindu religious and spiritual literature.

George Fredrick Barker, an American scientist, professor of chemistry, geology, physiological chemistry, toxicology and physics at Wheaton College in Illinois at Yali, accepting the philosophy of co-relation of vital and physical force declares:

Is there really no immortal portion separable from this brain tissue, though yet mysteriously united to it? In a word, does this curiously fashioned body enclose a soul, God given and to God-returning? Here science

veils her face and bows in reverence before the Almighty. We have passed the boundaries by which physical science is enclosed. No crucible, no subtle magnetic needle can answer now our question. No world but His who formed us, breaks the awful silence. In the presence of such a revelation science is dumb and faith comes in joyfully to accept the higher truth which can never be the subject of physical demonstration. (see *Correction of Vital and Physical Force* P(1870) 26-27 cited in *Science and Contemporary Society* by Fredrick, J. Crosson, p.76)

Without knowing the burning character of fire the insects fall into it. Without knowing that the bait is attached to the hook, the fish attempts to eat it and ends itself. As far as we are concerned, having full knowledge that sensual desires would drag us into manifold dangers, still we become voluntary slaves to them!

— Bhartrhari.

One who is not calm and collected cannot accomplish tasks. One should decide first and then commence a task. One should brook no delay in undertaking a new task after existing one is completed. A fickle-minded cannot achieve anything.

— Chanakya.

The Ideal of Renunciation*

Dr. V. Nithyanantha Bhat

Renunciation is the foundation of all religious thought. It is the national ideal of India. The ideal of renunciation attains the highest prominence in the teachings of the Vedānta. It is the soul of the Upaniṣads. The following verses from the Upaniṣads would illustrate this:

“Tena tyaktena bhuñjithāḥ...”

(Īśāvāsyopaniṣad - 1)

(By this renunciation (of the world) support yourself.)

“Na Karmaṇā na prajayā dhanena tyāgenaike

amṛtatvamānaśuh”

(Mahānārāyaṇa Upaniṣad 12.14)

(Neither by rituals nor by progeny, nor by wealth, but by giving up alone that immortality is to be attained.)

In the *Bhagavad Gītā* (the essence of all the Upaniṣadic thoughts), Śrī Kṛṣṇa expounds the ideal of renunciation in detail. Perhaps, the whole of the *Gītā* can be considered an exposition of Renunciation and Sacrifice, the two ideals

*The author is fully aware that a discussion on a profound theme like 'Renunciation' cannot be confined within the limits of a short article. What the author has attempted is to present a brief note on the subject.

that are the root and basis of the Hindu religion. Renunciation is a means and not an end in itself. Only by means of renunciation one can attain everlasting peace.

Śrī Kṛṣṇa says in the *Bhagavad Gītā*:

"Vihāya kāmānyaḥ sarvānpumāraṁscarati nisprhaḥ
Nirmamo nirahankāraḥ sa Śāntimadhhigachati"

(*Gītā* II. 71)

(The man who sheds all longing and moves without concern, free from the sense of 'I' and 'mine', he attains peace).

Śrī Kṛṣṇa teaches Arjuna:

"Ye hi sāṁsparśajah bhogaḥ dukhayonaya eva te
Ādyantavantaḥ kaunteya na teṣu ramate budhaḥ"

(*Gītā* - V.22)

(The pleasures which are born of sense-contacts are verily sources of pain (though appearing as enjoyable to worldly-minded people). They have a beginning and an end (they come and go), are transitory in nature O, Arjuna. It is for this reason that a wise man does not indulge in them.)

The Lord also suggests practical ways of practising renunciation in life. He says:

"Na hi dehabhṛtā śākyam tyaktum karmānyaśeṣataḥ
Yastu karmaphalatyāgi sa tyāgityabhidhiyate"

(*Gītā* - XVIII. 11)

(Since actions cannot be given up in their entirety by anyone possessing a body, he who renounces the fruits of his actions, is, in truth, a man of renunciation.)

In another context Śrī Kṛṣṇa explains:

“Tyaktvā karmaphalāsaṅgamā nityatṛpto nirāśrayah
Karmanyabhipravṛttiḥ naiva kincitkaroti saḥ”

(*Gītā* - IV. 20)

(He who, having totally given up attachment to actions and their fruits, no longer depends on the world, and is ever satisfied, does nothing at all, though fully engaged in action.)

In Indian thought, everything else is subordinated to the highest ideals of Spirituality and Renunciation. Swami Vivekananda considers these two as “the great theme of life” of our nation whose one watchword is that “this world is all vanity and a delusion of three days, and everything else, whether science or knowledge, enjoyment or powers, wealth, name or fame, must be subordinated to that one theme.” (*Complete Works of Swami Vivekananda*, Vol. III Calcutta: Advaita Ashram, 1963, p.152)

He further says: “Always remember that renunciation is the root idea. Unless one is initiated into this idea, not even Brahma and the World-Gods have the power to attain Mukti” (*Complete Works*, Vol. VII, pp. 239-240). He considers Renunciation as the very basis upon which ethics stands. He observes that no ethical code ever preached had not renunciation for its basis. He says: “Ethics always says, ‘Not I, but thou’. Its motto is ‘Not self, but non-self.’ ... Perfect self - annihilation is the ideal of ethics” (*Complete Works*, Vol. II, pp. 62-63).

Swami Vivekananda adds: "Without dispassion for the world, without renunciation, without giving up the desire for enjoyment, absolutely nothing can be accomplished in the spiritual life". (*Complete Works*, Vol. VII, p.193).

In his discourse on Karma Yoga Swami Vivekananda explains the value of renunciation:

...real religion begins where this little universe ends. These little joys and sorrows and knowledge of things end there, and the reality begins. Until we give up the thirst after life, the strong attachment to this our transient, conditioned existence, we have no hope of catching even a glimpse of that infinite freedom beyond. It stands to reason then that there is only one way to attain to the freedom which is the goal of all noblest aspirations of mankind, and that is by giving up this little life, giving up this little universe, giving up this earth, giving up heaven, giving up the body, giving up the mind, giving up everything that is limited and conditioned. (*Karma Yoga*, Calcutta: Advaita Ashrama, 1970, p.102)

According to Swamiji "there is nothing so high as renunciation of self" (*Complete Works*, Vol. V, p.78). Renunciation is the rejection of the 'I' thought and not necessarily of the external objects. Ramana Maharsi makes this idea clear when he states:

One who truly renounces actually merges in the world and expands his love to embrace the whole world. It would be more correct to describe the attitude of the devotee as universal love than as abandoning home to

don the ochre robe. (Quoted in "Renunciation Teachings of Maharsi Ramana, *Kalyāṇakalpataru*, 46, 5, p.590)

Ramana Maharsi explains this idea further:

So long as the feeling, 'I am doing' is there, one must experience the result of one's acts, whether they are good or bad. How is it possible to wipe out one act with another? When the feeling 'I am doing' is lost, nothing affects a man. Unless one realises the Self, the feeling 'I am doing' will never vanish. ... For him who has realised his self, there is no *Icchā-Prārabdha*. The two others *Anicchā* (without desire) and *Parecchā* (due to other's desire) remain. Whatever he does is for others only. If there are things to be done by him for others, he does them but the results do not affect him. Whatever be the actions that such people do, there is no *punya* (results of virtuous action) and no *pāpa* (result of sinful action) attached to them. But they do only what is proper according to the accepted standard of the world - nothing else. (*Letters from Sri Ramanasramam*. Vol. I. Tiruvannamalai, Sri Ramanasramam, 1995 p.65)

Sri Ramakrishna who himself is one of the noblest examples of an ideal Renunciant, always stressed a life of absolute renunciation. His message in this age is renunciation of lust and gold. He taught that renunciation of lust and gold is the ornament of a holy man, and it is the only means of attaining God:

As one progresses on the path of spirituality, one is confronted by many kinds of temptations. Cravings - such as for woman and gold, for name and fame arise again and may lead one farther away from God. Unless you beware of this thief in the form of cravings he will steal all the goodness in you, and you will drown in the bottomless ocean of worldliness.

(Swami Chetanananda, *God Lived with Them*, Kolkata: Advaita Asrama, 2001, pp. 113-114.)

In his work *The Way to God — As Taught by Sri Ramakrishna*, Swami Lokeswarananda writes:

In every country and in every age we find men and women renouncing everything and practising many difficult austerities in their search for God. Buddha gave up his kingdom. Mirabai left her palace. Sri. Caitanya took the vows of a sanyasi in spite of the fact that he had received great honour as an erudite scholar. Youth and beauty, honour and recognition, wealth and high position - everything anyone would desire was theirs, yet they left it all behind when they went searching for God. They believed that the greatest happiness was God-realization. In truth, their renunciation was not anything negative. It meant giving up small things for large things - renouncing the little happiness for the great happiness, renouncing the worldly pleasures for the Bliss of God. (Swami Lokeswarananda, ed. *The Way to God As Taught by Sri Ramakrishna*, Calcutta: Ramakrishna Mission Institute of Culture, 1997, pp. 87-88)

A renunciant ceases to feel the distinction between objects in the external world. Sri Ramakrishna narrates a anecdote about a husband and wife who renounced the world and undertook a pilgrimage to various shrines - Once as they were walking along the road, the husband, being a little ahead of the wife, saw a piece of diamond on the road. Immediately he began to scratch the ground to hide the diamond in it, thinking that, if his wife saw it, perchance she might be moved to avarice and thus lose the merit of her renunciation. While he was thus scratching the ground, the wife came up and asked him what he was doing. He gave her in an apologetic tone an evasive reply. She however, finding out the diamond and reading his thoughts, remarked, "Why did you leave the world, if you still feel the distinction between diamond and dust?" (*Sayings of Sri Ramakrishna*, Madras: Sri Ramakrishna Math, 2002 p.322).

When his disciple Narendra once asked: "Is renunciation of the world imperative?" Sri Ramakrishna replied: "As I said, if you see everything as saturated with That, can you see anything else - family or the like?" (*Life of Sri Ramakrishna*, Calcutta: Advaita Ashrama p.449).

Swami Vivekananda asserts:

Without renunciation, without burning dispassion for sense objects, without turning away from wealth and lust as from filthy abomination, - "Na sidhyati brahmaśatāntarepi" - never can one attain salvation even in hundreds of Brahma's cycles. (*Complete Works* Vol. V, p.395)

Swamiji distinguishes between two different ways of liberating oneself from bondage. One is "Neti, Neti" (not this, not this), and the other "Iti" (this). The first, a negative way, is possible only for "rare men of exceptional minds and gigantic wills" who can say "No, I will not have this" and the mind and the body obey their will. The second is the positive way often chosen by the majority - "the way through the world, making use of all the bondages themselves to break those very bondages. This is also a kind of giving up; only it is done slowly and gradually, by knowing things, enjoying things and thus obtaining experience, and knowing the nature of things until the mind lets them go at last and becomes unattached" (*Karma Yoga* p.103).

Only one who is free from his ego and self-motive can add to the happiness of society. The social order and ethics being a part of spiritual discipline, the renunciant serves the world only because of his all pervading compassion for all created beings.

Once Swami Vivekananda was asked to characterise his methods of action as a whole. In reply Swamiji explained:

Our method... simply consists in reasserting the national life. Buddha preached *renunciation*. India heard, and yet in six centuries she reached her greatest height. The secret lies there. The national ideals of India are RENUNCIATION and SERVICE. Intensify her in those channels and the rest will take care of itself (*Complete Works* Vol. V, p.228).

Swami Ranganathananda's comments on this statement are relevant here:

What a wonderful teaching! The whole of ethical life is concentrated in two principles: renunciation and service. Renunciation of what? This self-centred ego or self. That has to be renounced. The larger self must manifest. Then every action becomes service. That is why renunciation is the preceding value. The succeeding value is service. You can't do service without some form of renunciation. If I want to help somebody, to that extent I must give up my own self-interest. (*Universal Message of the Bhagavad Gītā*, Vol. I, Calcutta, Advaita Ashram, 2001, p. 275)

To conclude, all our seers and thinkers consider renunciation as inevitable for attaining a tranquil, serene and fearless framework of mind. As Swami Ranganathananda observes: "That renunciation of the fruits of actions is what the practice of dhyana brings us to 'Tyagat santih anantaram' and when that tyaga or renunciation comes, the mind becomes santa or peaceful, serene" (*Universal Message of the Bhagavad Gītā* Vol. III, p.17). They also believe that the ideal of renunciation as a philosophy of life alone can bring order and cohesion in the society.

If all the Upanisads, and all other scriptures are to be all of a sudden reduced to ashes and if only the first verse (*Isavasyam idam sarvam*) in the Isopanishad were to be left intact in the memory of Hindus, Hinduism would still live for ever.

— Mahatma Gandhi.

A Note on Buddhism, Non-Dualism and Vedanta

Dr. N. Narayana Pillai

Introduction

The philosophy of non-dualism has a hoary past and perhaps an early reference is in *Rgveda* (Rgveda VII.18,19) where it speaks of the secret knowledge Vasiṣṭa received from Varuṇa and had annihilated bheda (characterized as a demon Sudasa). The original philosophical work of sage Vasiṣṭa teaching abheda is lost but the later work *Moksopāya* and *Yoga Vasiṣṭa* may have been based on the doctrine.

The Vedic references to Munis or Śramaṇas or Muṇḍakās were unfavourable (*Rgveda* X.136). They were described as strange, long-haired tawny-clad and mad. They were treated with scorn by Brahmanas. They were not in the Aryan fold and it was much later in the Upaniṣadic period (*Br. Up.*IV.IV 22), some of the lofty thoughts of Munis were assimilated in the Vedas and they were given high esteem. The Brahmanical ideal was of retirement after proper fulfillment of all obligations of family and society. But the Munis were outright renouncers.

The *Muṇḍaka Upaniṣad* specially championed the case of the ascetics (Muṇḍakas) most vociferously, and unambiguously decried the Vedic rituals and sacrifices (*M.Up* 1.2.7-10). It declared that the Eternal is attained not by works. "Let him give no thought to transient things, but absorb in meditation, let him renounce the world. To know the Eternal, let him humbly approach a Guru devoted to Brahman and well-versed in Scriptures" (*M.Up*.1.2.12).

The Vedas and Brāhmaṇas do not contain the idea of rebirth, but only continuous future life in heaven through the aid of sacrifices. But in the Upaniṣads, the doctrine of rebirth makes sudden appearance in fully developed form (*Bri. Up.* III 2.13.9.28), most probably adopted from that of the Munis and Śramaṇas outside the Vedic fold.

When Arthabhbāga questioned Yājñavalkya regarding the support of man when the presiding deities cease to work at the time of death and the man becomes disembodied, Yājñavalkya did not give the reply to the assembly of Vedic scholars but replied only privately to Arthabhbāga (*Br.Up.* V.III.21.13). Later, after the debate, he posed the question regarding Karma and transmigration to the assembly (*Br.Up.* V.III.ix.28.6). The Brāhmaṇas did not know the answer and Yājñavalkya defeated the Brāhmaṇas and explained the theory to Janaka. The above story clearly shows that the theory of Karma and transmigration had not been developed at that time in the Vedic literature. Most probably it might have been the doctrine of the Munis and Śramaṇas outside the Vedic fold. The two streams of thought that of the Brāhmaṇas and that of the Śramaṇas developed, probably borrowing ideas from each other.

Religious Beliefs and Practices in Buddha's Time

Brahmajala Sutta describes 62 and Jaina sources give 363 different views at the time of Buddha. In the name of religion many occult practices and speculations were propagated. There were all kinds of ascetics (tāpasas) hermits (jatilas), wandering mendicants (parivrājakas) or other sects (itihiyās) outside the Vedic fold. Some of the theories they held were subversive to moral pursuit. The main views were-

View	Belief in Guiding Principle
Kālavādin	Time
Svabhāvavādin	Inherent nature
Niyativādin	Destiny
Yathecchvādin	Chance
Bhautikavādin	Physical elements and material pleasures
Īswaravādin	Īswara
Akriyāvādin	Futility of human effort
Kriyāvādin	Human effort
Amaravikṣepavādin	Agnostic
Satvavādin	World and soul are eternal

The Brahmanical religion of polytheistic ritualism by its own development of Upaniṣads had led to monistic - idealistic position by replacing rituals by cultivation of knowledge. But most Brahmanas clung to ritualism and roting the Vedas without understanding the meanings. There were Yogis and Saṅkhyan scholars. The Ajivakas and Nigathas continued non-Aryan, engaging in self-torture. The Jaina school was probably linked closely with the muni cult.

In spite of the lofty ideas in the *Upaniṣads* about the unity of mankind, the Brāhmaṇas followed the caste distinction rigidly as declared in *Manusmṛti* (VIII.413-414, IV.81, IV.99). They got support from the *Aitereya Brāhmaṇa* (VII.29) and *Śatapatha Brāhmaṇa* where it says that Śūdra is untruth itself. The Buddhist Nikāyas give account of the many cruel practices and sacrifices engaged by people in the name of religion and also horrible punishments prevalent at that time.

The Teachings of Buddha

The teachings of Buddha were oral and were much later recorded by the disciples. Buddha referred to a number of metaphysical views prevalent in his time and countered them. He said "Philosophy purifies none, peace alone does". He had taught metaphysical doctrines only to a very few. But for others he had taught only the four noble truths and eight-fold path. These were about misery and cessation of misery.

The doctrine of *Pratītyasamutpāda* or dependent origination is the foundation of all teachings of Buddha. It has two aspects. From the point of view of relativity, it is *Saṁsāra*, while reviewed from the point of view of reality it is *Nirvāṇa*. It is the absolute itself which appears as relatives. *Pratītyasamutpāda* according to Nāgārjuna, ensures the cessation of plurality and leads to bliss.

Buddha considered all the prevailing philosophical views of the time and found that their conflicting nature was because of stress given to partial truths. They had extreme positions of thesis and antithesis. He applied his analytical

enquiry (*Vyibhajja-vāda*) and found a reconciliation of the views by avoiding extremes and adopting a middle path.

He taught that every object of thought is necessarily relative and is not absolutely real or absolutely unreal - like appearances in Vedantic *Avidyā* or *Māya*. He recognized that ignorance is the root cause of all sufferings in the causal wheel of dependent origination and knowledge as the sole means of liberation.

The theory of Karma, theory of momentariness (*Kṣanabhangavāda*), unreality of the material (*Saṅghātavāda*), the theory of no-ego (*Nairātmyavāda*), the theory of causal efficiency (*Artha-kriyā-kāritva*) are all based on the doctrine of *Pratītyasamutpāda*.

Inspired by the love of all beings, Buddha was glad to suffer so that he might liberate others. Buddha said "Let all the sins and miseries of the world fall upon my shoulders, so that all beings may be liberated from them". There was nothing in the teaching of Buddha which would seriously mitigate against the *Upaniṣads*. Many Brāhmins were his leading disciples. Liberation, he called 'Nirvāṇa' and is identified with positive bliss.

It is said to be the highest and the indestructible state (*nibbaṇam padam achchutam* - *Suttanipata*, *Vijñasutta*). It is the fearless goal (*nibbaṇam akuto bhayam* - *Itivuttaka*, 112). It gives happiness here and hereafter (*iha nandati pechcha nandati* - *Dhammapada*, 18). It is the highest bliss (*nibbanam paramam sukham* - *Dhammapada*, 203). We are even told that to mistake Nirvāṇa as annihilation is a wicked heresy - *Saṃyuttanikāya* 111, 109).

When 'I' and 'mine' cease to function the entire structure of the universe, subjective as well as objective crumble to the ground. The intellect gives rise to the famous antinomies which Buddha answered by silence. We cannot say whether the world is finite or not or both or neither (1-4). We cannot say Tathagata, after Nirvāṇa is existent or not or both or neither (9-12). We cannot say whether matter and mind are identical or not (123-14) (*Majjhima Nikāya*). The above questions are irrelevant and intellectually incomprehensive or meaningless due to misconception or due to inappropriateness. They are unsolvable by intellect. They are all relatives and therefore mere appearances.

Buddha taught that the universe is beginningless and endless. All objects of intellect are equally beginningless and hence middle-less and endless. The subject, the object and subject-object relations are unreal. Time is also unreal because past, present and future are relative.

The 'thinghood' of a thing is an illusion. Nothing has an origination. They are mere names and forms. They are Māya, and Māya is declared to be an inconsistent category which cannot resist dialectical scrutiny and which is ultimately found to be neither existent nor non-existent. Buddha's teachings relate to two aspects of truth - the empirical and the absolute. The first is *saṁvṛti* or *vyavahāra* and the second is *paramārtha*.

The practical way by which intellect may be transformed into spiritual experience is indicated by four Meditations. Ten stages of Samādhi are explained. In the sixth (abhimukhi) the Ego is conquered and dependent

origination is fully understood. In the ninth (sādhumati) constant contact with reality is attained and in the tenth he becomes one with Real, the Absolute "Pure Knowledge".

Buddha has clearly taught regarding the limitations of intellectual theories related to world and self (ego). The theories are taught to enable us to rise above all the entanglements of categories of the intellect. There is no substitute for spiritual experience. Buddha has indicated the danger in clinging to intellect thus: "A doctor administers a very strong purgative to a patient of constipation. Now, that purgative after throwing all impurities out of the abdomen, should itself also come out. If that strong purgative does not itself come out but remain in the abdomen, do you think; O Kashyapa, that person is cured?"

Buddha exhorted the disciples: "Be a light unto thyself (ātma dīpo bhava)" and his last words were: "And now, brethren, I take my leave of you; all the constituents of being are transitory; work out your salvation with diligence" (*Mahāparinirvāṇa Sutta* VI.I).

Buddha taught that renunciation of the world with strict purity and Brahmacharya (signifying moral conduct conducive to the comprehension of the highest truth in the sense of *Upaniṣads*) leads to Nibbāna. Begging is considered to be the meanest profession but it is considered better to eat a red hot iron ball like a flame of fire than eat the food of the country while remaining immoral and uncontrolled (*Dhammapada* 308). House-holders are taught by Buddha to pursue the holy life while discharging honestly their family and social responsibilities (*Dīgha Nikāya* and *Samyutta*

Nikāya) which can lead them to a state nearest to Nibbāna, known as 'anāgamita'. Later he will attain Nibbāna.

Hīnayāna Buddhism

After a few weeks of Buddha's death, in B.C. 483, Mahā Kaśyapa, fearing possible degeneration of Dhamma in future, as found in monk Subhaddo, a council of 500 leading Bhikkus were called and Dhamma, Vinaya and Abhidhamma were established. Fierce controversy arose about Vinaya after a century and the canons were modified in another council. The present Pali canon was compiled later at the time of Emperor Asoka. Some Buddhists who felt that it did not present the real teachings of the Master and contained many horrible interpretations of Buddha's teachings, called themselves Mahāyānis, dubbing others as Hīnayānis.

Hīnayāna had as many as twenty different schools. The most important school of Hīnayāna was Sarvāstivāda. Its vital tenet is Kṣaṇabhaṅgavāda i.e. the theory of momentariness, which they applied universally. It arrives at a denial of any permanent principle - the absolute. It believes that Karma is an impersonal law which works by itself. Nirvāna is considered as a negative cessation of all earthly miseries and is compared to the extinction of the flame of a lamp. But many passages in the Pali literature like 'Nibbanam paraman sukham (*Majjhima Nikāya* - 508, *Daminapada* 204,208), Nibbānam Padam achchutam (*Suttanipata, Vijanasutta*), show the positive state and militates against the Hinayana position of momentariness as applied to the absolute.

Mahāyāna Buddhism

Aśvaghosa was the first systematic expounder of the Mahayāna. Buddha is identified as the transcendental Reality and Absolute Self running through all the so-called individual selves. It considered Hinayāna philosophy as either due to adjustment in the teaching of Buddha to suit the needs of the less qualified disciples (Upaya - Kauśalya) or due to their lack of understanding the real significance of the teaching of Buddha.

Reality of Tathatā as the Ultimate Existence is called Bhuta Tathata, as pure spirit is called Bodhi or Prajñā or Ālayavijnāna, as a harmonious whole is called Dharma Kāya or Dharma Dhātu and as Bliss having infinite merit is called Tathāgata Garbha. Viewed from the empirical stand-point, it is Samsāra or the cycle of birth and death, and viewed from the ultimate stand-point, it is Nirvāna or the realization of positive Bliss.

The Absolute itself through ignorance appears as this manifold world of phenomena. Just as the calm water of the ocean, on account of wind, appears as waves, consciousness, on account of ignorance, appears as finite intellect. (Richard *The Awakening of Faith in the Mahayāna*, p. 8. Translated from *Mahāyāna Shraddho - pada -Śastra* by Ashvathosa). When true knowledge dawns, we realize that we are no more finite beings, but the Absolute Suchness itself. This is the self-existent immortal Reality, Calm and Blissful, which must be realized: (Richard p.11).

The point that Reality is indescribable and beyond all the categories of intellect and that therefore it can be called neither Śūnya or Aśūnya nor both nor neither, was

developed by Śūnyavādins and the point that Reality is consciousness was developed by Vijnānavādins.

A. Śūnyavāda

Nagarjuna expounded Śūnya as indescribable beyond the four categories of intellect. Appearances are Svabhāva Śūnya or devoid of ultimate reality (relative) and reality is Prapañca Śūnya or devoid of plurality. Nagarjuna tells that Buddha preached Śūnya in order to enable us to rise above all the entangling categories of the intellect.

Things in the world are inexplicable (Suzuki, *Awakening of Faith in the Mahāyāna*. pp.111-12). But this does not mean that there is no reality because it is the real itself which appears. The divine nature of the Absoute Reality is not unreal (Richard p.26) The 'thingness' of a thing is an illusion. They are mere names and forms. They are Māya. It cannot resist dialectical scrutiny and is ultimately found to be neither existent nor non-existent.

Consciousness (jñāna) has got two aspects: the first is called intellect (tarka) which proceeds with the subject-object duality; the second is spiritual experience (prajñā) which enables us to realize the formless and unqualified Absolute (*Lasikāvatāra* p-130).

The Mahāyāna tantric non-dualism or Vajrayana explains the Sahajayana, the way of primal, natural and innately clear awareness. It is same as Sahaja Samādhi attained by sages. Also Prasānga the emptying method, is similar to the method of enquiry of the Self. (Edward Carze et.al, ed. *Buddhist Texts Through the Ages*, Harper and Row).

Nagarjuna boldly proclaimed the doctrine of Non-origination or Ajativāda. (*Madhyamika Kārikā* II-1). Both cause and effect are relative and therefore causality is only appearance and not reality. Seer, seen and sight are also unreal. Time is also unreal because past, present and future are all relative (*Madhyamika Kārikā*).

The individual self is also unreal. (*Madhyamika- Kārikā* X-16). Aryadeva expresses clearly against Nihilism. Egoism is far better than Nihilism. Egoism is transcended by Nairatmya. Truth is non-dual and blissful and can be realized only by the Buddhas. (*Chatuch - shatka* 287). Atman has the meaning of individual soul (*Kimatmanā yo na jitendriyo bhavet - Hitopadeśa Nirṇaya Sāgara edition*).

Doctrine of Nairātmya can be compared to the Yajnavalkya's exposition to Maitreyī about what happens to a particular consciousness at the time of death (*Br. Up.*II.IV.12). 'As a lump of salt dropped into water dissolves in (its components) water, and no one is able to pick it up, but from wheresoever one takes it, it tastes salt, even so my dear, this great, endless, infinite reality is but pure intelligence, (This self) comes out (as a separate entity) from these elements and this separateness is destroyed with them. After attaining (this one-ness) it has no more particular consciousness.'

Also the following statement by Nisargadatta Maharaj indicates the above principle, 'so long as the body exists, you are this consciousness present within, the perceiving principle; when the body dies, 'you' are the Absolute Awareness into which the temporal consciousness merges. And there is no longer the sense of being present.' Again,

“Once the body ‘dies’, manifested consciousness is released and merges with the impersonal consciousness like a drop of water merges in the ocean”. (Nisargatta Maharaj, *Negation of Entityness*)

But as far as the absolute is concerned it is the position of Śūnyavādins that the realization of True Self which is pure knowledge can at once turn impure mortal into the Pure Buddha (*Bodhicaryāvatāra* 1.10).

B. *Vijñānavāda*

Even though the doctrine of *Vijñānavāda* can be seen in Asvaghosa's works, it was expounded later by Maitrayanatha and his disciple Asanga. In Asanga's brother Vasubandhu (called the second Buddha) *Vijnanavada* reached its peak.

Asanga's *Mahāyānasamprigraha* - Śastra expounding *Mahāyāna* or *Yogacara* school, says that Ālayavijñāna is imminent in all beings. The objective world and the subjective ego are only manifestations of the universal consciousness (Ālaya). The subject -object duality is to be transcended and unity with pure consciousness is to be attained. Reality is *Dharmakāya* or Buddha's Body of Pure Existence which is at once Pure Consciousness and which manifests itself from the point of *Samsāra* as *Nirvāṇa Kāya* or the Body of Becoming, and from a point of view of *Nirvāṇa*, as *Sambhogakāya* or the Body of Bliss. *Laṅkāvatāra* declares that no external objects exist in reality. All that is, is consciousness.

There is not the slightest difference between the individual *Vijñāna* and the Ālaya. It is only by the discursive

intellect that the Alaya is compared to the ocean and the Vijnāna to the waves. The Alaya is also called Tathāgatagarbha. It is self-luminous, absolutely pure, imminent in all beings, immortal, permanent, eternal and blissful. Mahayanis interpret the word 'Atman' as individual consciousness and distinguishes it from Thathāgatagarbha.

Asanga tells that Reality is essentially non-dual. The ego is neither real nor unreal nor both real and unreal. It is only an illusion (bhrama). Liberation, is only the destruction of illusion and ignorance. By becoming one with Reality, a Bodhisattva realizes the last Meditation (Chaturtha-dhyana; like turiya) and ever dwells in the Blissful Brahman (*Mahāyāna Sūtrālaṅkāra* VII.3). Buddha has never taught the Doctrine by speech because it is to be directly realized by Pure Consciousness.

Asanga's brother Vasubandhu developed the above theories to fullness. In his *Vimśatikā*, he tells us that all the three worlds do not exist outside of thought. Mind, thought, consciousness, and knowledge are synonyms. Vasubandhu called phenomenal manifestation Alayavijñāna and Tathagatagarba, and the Pure Citta, Vijnaptimātra. The Absolute is indescribable, being beyond intellect and is the only Reality.

Mahayāna Buddhism is rooted in the Vedanta, but confusion and misunderstanding arose because of the difference in terminologies and the stress given. The two systems should not be viewed as opposing systems, but only as different stages in the development of Upaniśadic thought (*Khandana* by Sriharsha pp. 21, 31, 61.)

Svatantra Vijñāna - Vāda

Known also as the logical school of Buddhism, *Svatantra Vijñāna* was developed by Dīnnāga, Vasubandhu's disciple. While paying lip-homage to Vasubandhu and accepting the fundamental doctrine of *Vijñānavāda* that Reality is pure consciousness, he undermined the whole metaphysics of Vasubandhu degrading pure consciousness, to momentary consciousness. He ignored Vasubandhu's *Vijñaptimātra*. In effect, it was against what Buddha had taught: "The fact that things in this world appear to be born, to be changing, to be made, to be perishable, logically implies that there is a Reality which is Unborn, Immortal, Uncreated and Imperishable" (*Udāna*, 73 Sutta).

In the fourth century during Vasubandhu's time, Buddhism was brought very close to Vedanta since both unequivocally declared that Pure Consciousness is the Absolute Reality and all phenomena appear in empirical plane but are unreal. Dinnaga must have felt that Vasubandhu merged Buddhism in Vedanta and sought the idea from Hinayana to establish the momentariness of consciousness. This departure from sincere enquiry, marked the downfall of Buddhism.

Bhagavad Gītā and Buddhism

The two important tenets of theism and niskama karma of the *Bhagavad Gītā* cannot be traced fully to the *Upaniṣads*. *Śvetāśvatara Upaniṣad* is Saivite and the deity is Rudra or Siva. The *Bhagavad Gītā* appearing in the *Nārāyaṇiyopākhyāna* of the *Mahābhārata* may have its origin traced to the Bhāgavata Dharma or religion of the warrior

tribe Satvatas. Selfless disinterested action (including war waged to uphold righteousness) is given a theistic tinge, and surrendering to Hari or Narayana, was its unique feature.

There are many indications that the present text of the *Bhagavad Gītā* is post-Buddhist. In pre-Buddhist Upanisads, the world Nirvāṇa is absent. The *Bhagavad Gītā* uses it. Virtues like Nirvaira (IX.55), Adveṣa, Karuṇa and Maitrī (XII.13) are strictly peculiar to *Bhagavad Gītā* and *Nikāyas*. Also as in the *Pāli Nikayas*, epithets for a muni, aniketa (XII.19); nirmāṇa (II.71, 11.30, XII.13 and XVIII.53), nirāśi (III.30, IV. 21) nirāśraya (IV.20), nirāhāra (II.59), naiskarmya (III.4, XVIII.49), Samadhuṣka-sukha (11.15, 38, XII.13, 18, XIV.24) tulyanindā stuti (XII.19, XIV.24) tulya māṇapamāṇa (XIV.25) etc. are used which are absent in pre-Buddhist Upanisads. Buddha regards nanayanna (*Dīgha Nikāya* I.147 and *Kutadanta Sutta*) to be the best of all sacrifices; so also the *Bhagavad Gītā* (IV.33) speaks of the jñāna yajña as the best. Samacārya of Buddhism is reflected in Samatva in the *Bhagavad Gītā* (II. 38 and XIV.24 and 25.) The Middle path of Buddhism is adopted in the *Bhagavad Gītā* while practising yoga (VI.II, 16 and 17).

Buddhism had much in common with that aspect of Upanisads which emphasized knowledge, and utilized Yoga as a means to it. It avoided extreme views and ritualism and some other Brahmanical practices like casteism, and developed a practical philosophy. On the other hand, the *Bhagavad Gītā* representing a reconciliatory scheme of things (Jñāna Karma-samuccaya-mārga) tried to absorb and assimilate all the different methods of knowledge of Vedānta, Sāṅkhya, Yoga in the light of Bhakti (theism) and

adding a new concept of Karma viz. disinterested action (as prevalent in Bhāgavata Dharma).

There are many passages in the *Bhagavad Gītā* which sound very similar to those expressed in the Buddhist literature among which two are given below:

<i>Bhagavad Gītā</i>	<i>Nikāyas</i>
II.46. Yāvānartha Uḍapāne Sarvataḥ Samplutodake	Uḍana.79, Kim Kayira Uḍapane apa ce Sabbada siyum
II.28. Avyaktādīni Bhūtāni vyaktama- dhyāni bhārata Avyakta nidhanānyeva Tatra kā paridevanā	Suttanipata.113 Yassa Maggam no janasi Agatassa gatassa va ubho ante asampassam Nirattham paridevasi

The main difference between the *Bhagavad Gītā* and Buddhism arose because of high stress given in Buddhism to give up wordly life and take the life of the homeless, and many of its followers turned atheistic. The *Bhagavad Gītā* advocated a philosophy of active life coupled with a firm faith in God. The difference becomes more pronounced because the *Bhagavad Gītā*, with the support of the Upaniṣads (Katha II.23 and Mundaka III.2-3 and Śveta III-20), introduces mysticism and grace of God for revelation of knowledge. But its departure from the traditional Vedic thoughts can be attributed to earlier Bhāgavata Dharma and to an extent, Buddhism also. It had incorporated ideas to contend the criticism Buddhism had for the Vedic religion.

Gaudapāda and Buddhism

Traditionally Gaudapāda was the guru of Govindapāda who was Sankara's guru. Bādarāyana in the *Brahmasūtra* had summarized the teachings of the *Upaniṣads*. Gaudapada in the *Māndūkya Kārikā* expounded the Advaita Vedānta essentially basing on the *Upaniṣads*, *Māndūkya*, *Bṛhadāraṇyaka* and *Chāndogya* and the *Brahmasūtra* and the *Gītā*. He had incorporated the best views of Nagarjuna and Vasubandhu in his teachings. The fundamental doctrine of Gaudapada was Ajātivāda or No-origination. There is no creation. Duality is only appearance. Non-duality is the real truth. (*Māndūkya Kārikā* 1.7-9). This view was held by Nagarjuna in his Śūnyavāda. Gaudapada also accepted the view of Nagarjuna that the individual self is unreal (Nairātmyavāda or theory of No-ego) since the Jīva is not different from Brahman from the absolute standpoint.

Gaudapada accepted the views of Vasubandhu that the world is ultimately unreal, for it cannot exist independently and outside consciousness which is the only reality. He also refuted the reality of space, time and causality and held that the world is indescribable. He says that just as a moving firebrand appears as straight or curved, consciousness, when it moves, appears as the subject-object duality. He also agreed with the principle of Maya as in Mahayana Buddhism. Gaudapada identifies the unborn and Non-dual Absolute with Atman or Brahman or Turiya, which can be directly realized by Pure knowledge or Asparshayoga or Amanibhava. It is beyond the three states of waking, dream and deep-sleep and it is self-luminous.

Gauḍapāda was rooted in the Upaniṣadic wisdom but his impartial spirit admitted the truth in Śūnyavāda and Vijñānavāda of Nāagarjuna and Vasubandhu. He had treated Mahāyāna Buddhism and Advaita Vedānta as not two opposing systems of thought, but as a continuation of the same fundamental thought of the Upaniṣads.

In the starting of the fourth chapter of the *Māṇdūkya Kārikā* : 'Advaita Prakaraṇa', Gaudapāda mentions 'Sambudhastāṁ vande dvipadāṁ varam'. Also in the Mantras 4.1, 4.80, 4.88 and 4.99 use of the word 'Buddha' does clearly indicate that he held Buddha in high esteem and had agreement with him. When he says at the end that this truth was not uttered by Buddha, what he meant was that his own philosophy as well as philosophy of Buddha and of the Mahāyāna so far as he agrees with it, both are directly rooted in the Upaniṣads, that Buddha preached this Upaniṣadic truth not by words but by silence, that Gauḍapāda's exposition is the essence of Vedanta, and that it is not an original contribution of Buddha or Buddhists.

Gauḍapāda extended his hand of friendship towards Buddhists, but unfortunately the Buddhists did not respond. Most of the Buddhists after Gauḍapāda sought their inspiration from Diṅnāga. They had to take a rival position contradicting the real teaching of Buddha since Gauḍapāda had accepted and preserved the best of the core teachings of Buddha.

Sankara and Buddhism

Buddhism, after Gauḍapāda, was dominated by followers of Diṅnāga. The atmosphere was full of hatred

and animosity, and dogmatic arguments and retorts prevailed. The Mīmāṃsā philosophy was challenging. Buddhism and the Buddhist teacher Dharmakīrti attacked it. Kumarila defended Mīmāṃsā and dealt severe blows on Buddhism. The last well-known teacher of Buddhism, Santarakṣita, had to fly to Tibet because of the onslaught.

Sankara in the eighth century had to combat the Mīmāṃsā school which had many prominent teachers. Other opponents were the Sāṃkhyas, Nyāya Vaiśeṣika, Jainism and the prevalent brands of Buddhism, mainly the followers of Dīnnaga. He had used all the arguments of Gauḍapāda which were close to the Buddhists. He criticized the Vijnānavāda and Śūnyavāda taking their meaning as Kṣanikavijnānavāda and Nothingness respectively. He used the concept of Māya as Gauḍapāda and Vasubandhu except that he had given it a positive meaning. Also he distinguished dream state and waking state as different levels, not equally unreal as taught by Gauḍapāda.

The antagonism he had shown to Buddha and his teachings may be due to the fact that, what was prevalent as Buddhism during his time was degenerated and he considered them that it is impossible to redeem to the earlier understanding at the time of Vasubandhu and Gauḍapāda. But he had not refuted the real teachings of Buddha, Nagarjuna and Vasubandhu since they had also developed from the Upaniṣad source as was his doctrines.

Buddha as well as Gauḍapāda had based their doctrines on the Upaniṣads and there are indications that they had developed Sage Vasiṣṭha's earlier advaitic work, which later gave origin to Mokṣopāya. Mokṣopāya and

Vasiṣṭha Rāmāyaṇa taught Vivarta but it has more closeness to Buddhist tenets. Buddhism could have served to remove some of the purely ritualistic practices and casteism and refined the Vedic religion.

But, after Buddha's Nirvāṇa, his followers misinterpreted his teachings and excluded themselves as a group of monks, denying the world as well as any eternal principle (Hīnayānis).

The *Bhagavad Gītā* contains many terms and ideas which are in the Nikāyas, but absent in the Upaniṣads. The present text of the *Bhagavad Gītā* is post-Buddhist and has given a reconciliation of many Buddhist ideas maintaining a theistic tinge and also following a continuation of Bhāgavata Dharma.

Starting from Asvaghosha and Vasubandhu, the view of Mahāyāna came close to the Upaniṣadic wisdom. Gauḍapāda had recognized it and had great respect for Buddha and acknowledged his teaching in the *Māṇḍūkya Kārikā*. But the teaching of Diṅnāga, perhaps propelled by desire that it should differ from the teaching of the Upaniṣads and Buddhism and should have its own separate existence, was momentary consciousness. It brought doom to Buddhism in India. The exponents of Pūrva Mīmāṃsā were the main opponents, which made it very weak. Sankara had attacked the position of Diṅnāga and his followers with his keen logic, and Buddhism was completely routed out from the country.

But it may be concluded that in the evolution and development of Advaitic philosophy from the Upaniṣadic teachings, Buddhism was an important step and its logic

and philosophy were freely used by Advaitic teachers like Gaudapāda and Sankara to establish their views.

Acknowledgements

The note is prepared on the basis of ideas expressed in the books/articles quoted in the references and no originality is claimed by the author except that he has arranged them for presentation.

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Reciprocal Relations Between Indian Philosophy and History

Shybi P.N.

Philosophy in India is supposed to be a quest after eternal truth and deals with the transemprirical dimension of reality. But our quest here is ridden with insuperable difficulties. Displaced in a foreign cultural milieu, one gathers the illusion of being free from all traditions, and so justified in critiquing one's own. But this critique is superficial. For, if philosophy has eventually to aim at universality, the philosopher can aim at the goal only from within tradition—not by transcending all traditions. He may want to claim that he is a critic who is free from all traditions, but in doing so he forgets that he will be thinking from one of the new traditions - for e.g., the tradition of the (modern) rationalist. In short, philosophy is a fine texture laden with thick coating of 'history' and that analysing the former ignoring the latter, would amount to a partial dealing of the subject concerned.

Maulana Azad in his introductory remarks to the first volume of *History of Philosophy - East and West*, compares the universe to an old manuscript of which the first and the last pages are missing. He observes: "Ever

since man attained consciousness, he has been trying to discover these lost pages. Philosophy is the name of this quest and its results."¹ We cannot however understand philosophical problems independent of history and national traditions. Dr. S. Radhakrishnan in the concluding remarks of the second volume of *History of Philosophy* rightly observes.

Systems of philosophy can be understood only in relation to their time and place. All thought is a dialogue with circumstances. It is not absolute and final. It is embedded in the stream of history like any other perishable product of the ages. In systems of philosophy we do not get the reality of the world but a vision of reality reflected in the living and therefore changing mirror of man's mind."²

In any case, philosophy cannot be divorced from history and, philosophical activity isolated from its historical milieu is an abstraction. Hence, while we can talk of history as a human adventure we can equally talk of philosophy as a historical manifestation of man's urge and drive to understand his encounter with himself in history. Its expression can so vary that its development in history can be reflected at different levels.

Today philosophy has been defined not as something that is concerned with the pure intellectual engagement of men, but reflects man as a whole in all his emotional and intellectual diversity. It is not a symbol of man's intellectual curiosity but something which reveals his existential predicament, his dilemmas and his anguish, his struggle to

understand what it is all about. The result of the previous notion of philosophy had a limited historical perception, confined philosophy to a narrow sphere of human civilization ignoring its manifestations in different periods and cultural contexts. It is only now that we are coming to realize the global character of philosophy and to understand it in its multifarious forms and expressions. This makes it all the more necessary to become alert to the close association of philosophy and history. History is not only to be understood in terms of the past but also as a process which is continuously projecting itself in the future.³

Traditional Indian thought did not recognize the importance of history, so it has been accused, atleast. True, classical Indian philosophy did not recognize history as a *pramana*. This is not to say that historical knowledge was not regarded as valid at all, but rather that Indian philosophers did not recognize historical knowledge as a unique and irreducible species of valid knowledge. They in fact sought to explain it either as a sort of inference (*anumiti*) or as a species of verbal testimony (*Śabdajñāna*), and not as a *prthak* (separate) *pramāṇa*. However some later schools of *Vedānta* accept *Purāṇa* as a separate *pramāṇa*.⁴ Well accepted as a good veritistic epistemic method or not, there are plenty of historical writings in the form of the *Puranas*.

There arises a question: Why is that ancient Indian Philosophy failed to develop a concern for history? We may lay down the following as constituting the necessary and sufficient conditions of the possibility of a meaningful philosophy of history.

- (a) Time should be accorded ontological reality.
- (b) Both naturalism and absolutism, both reduction of man to nature and dissolution of man in the absolute have to go.
- (c) Both absolute freedom and total determinism have to be rejected.
- (d) An essentialist notion of self has to be rejected, and replaced by the conception of an essential temporality of consciousness.

Truths according to the Indian tradition are ageless, supra - historical. So also are values. No man could claim to have discovered the truth for the first time. Vedas themselves, the source of all knowledge, mundane as well as spiritual, are 'apauruseyas'. It is beyond time and historicity. The law of Karma, though assures a moral order in the universe, does not generate a consciousness of history. It indeed made a room for both determination by the past, and initiative at present. But its basic notions of rebirth and transmigration are transhistorical.

The Vedantic monists debated the issue, whether finite individuality and the world of change are from a transcendental (Pāramārthika) standpoint real or not and concluded that they are not.⁴ Though Ramanuja and many other schools of Vedānta did recognize time to be real, they did not develop any genuine philosophical concern for history. Thus, though there are Indian Heraclitians, there were no Indian Hegelians. For Indian Philosophers, history is basically history of man, and history of man again is history of human consciousness. In Indian thought,

consciousness is above all temporal modifications. Again, Nirvāṇa of Śramaṇa cult is beyond history, and cannot be conceived of as an achievement of history within history.

In ontological discussions, an essential temporality of the Ātmā is a necessary presupposition of a serious philosophical concern for history. History is to be meaningful only through a media or object. If consciousness were wholly determined by nature, there would be a natural process of greater complexity but no history. Similarly if consciousness were wholly free and so above time, there would equally well be no history. History is history of man.⁵ There is no history of nature, nor is there history of the absolute. In Indian thought, however, apart from temporal mundane consciousness, the life of consciousness has also an aspect of being beyond time. This would be evident from the fact that consciousness may stand and reflect on its own historicity, on its own involvedness. We may distinguish two kinds of reflection. Reflection - 1 and Reflection - 2.⁶ Reflection - 1 consists in critical thinking, interpretative constructions, speculative synthesis etc.... This kind of reflection is surely historically oriented. Reflection - 2 does not construct systems, but reveals phenomena, in which consciousness comes to its own as supra-historical. Modern Phenomenology sees only the former aspect, while Indian thought gave priority to the latter. The Sākṣi - Caitanya consciousness of Indian Philosophy has both dimensions — a historical dimension and a supra-historical dimension.⁷ Of the two, however, the latter is given supremacy, thus shutting down the possibilities of constructing a philosophy of history.

Philosophy seen as a historical phenomenon moves in different directions and any one of these directions is as authentic as any other. We must not forget that philosophy in history is a part of human culture and as such reflects the tensions and the crises to which human culture is subject to. If philosophy means continuous self-criticism and re-reflection on the tradition in which it has grown, *Philosophy in history* and *Philosophy as history* offer him challenges to be met with. To talk of the latter, *Philosophy as history* first, to say that philosophers are engaged only in interpreting history is to highlight their passive consumer's role. What is expected of them is to play an active, producer's role, recreating history for mankind and demolishing the one that is against mankind. An element of normativity or ideology is thus presupposed at the core of human actions responsible for shaping the course of history.⁸ By implication, this view of philosophy clashes with the view of philosophy as *Philosophy in history*. Philosophical reflection on history may, in fact, bring out the hidden meanings of historical events. And of course, philosophical interpretations of history adds to our intelligibility of it. However, if primacy is given to philosophy over history and history itself is obliged to play the second fiddle to philosophy, the outcome will be disappointing. The same historical facts may be alternatively interpreted and the alternatives may be so exclusive of one another that in terms of no fact or finding their relative superiority could be established. This partly accounts for the vacuousness of different philosophies of history. What is called for to remedy this confusing situation is this: The specifics of history must be allowed to have their say in relation to our

proposed interpretations of history.⁹ Philosophical interpretations must not be superimposed on the details of history; on the contrary, the latter should be allowed to provide character and content to the former.

Thus it becomes clear that every philosophical system claims validity for itself independent of its cultural conditioning and yet philosophies have developed their own distinctive identity in different cultures and even in different periods. Even if we concentrate on a cross - section of human culture, we will find national ethos reflected in it and if we take different periods of history we find the spirit of the time reflected in its developments, though there are also noticeable trends which do not seem to represent the mainstream but which seem to be influenced by outside currents. Hence what is required is not the recognition of difference but the appreciation of the truth that every culture, past or present, like the individual, is irreplaceable and unique. Man's potentialities for good and evil are not exhausted in any one culture or epoch but can unfold themselves in any part of the world or in any period of the historical process.

Notes and References

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3. Syed Vahiduddin, *Facets of Recent Indian Philosophy*, p.17.
4. The Paurāṇikas are supposed to have regarded aitihya or tradition as an independent source of knowledge.

This would come nearest to a recognition of historical knowledge as being *sui generis*.

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7. *Ibid*, p. 307.
8. Unless positivism is pressed to its untenable extremity, we cannot think of any history which is completely de-ideologized: If the natural sciences cannot be totally de-humanized, it is difficult to imagine how history can be totally freed from the traces of ideology.
9. Here D. P. Chattopadhyaya is reiterating the point of importance, rather the compulsive import, of the empirical in the context of interpretation.

Non-Action is unceasing activity. The sage is characterised by eternal and incessant activity. His stillness is like the apparent stillness of a fast rotating top! It is moving too fast for the eye to see, so it appears to be still. Yet it is rotating. So is the apparent inaction of the Sage. This has to be explained because people generally mistake his stillness for inertness. It is not so.

— Sree Ramana Maharshi.

Indian and Western Approaches to Literary Criticism

Dr. G. Gangadharan Nair

Literary Criticism has acquired divergent forms in the world literature over a long period from ancient times to the present day. The earliest thoughts in this regard were probably given by the ancient Greeks and Indians. During the twentieth century several theories came up in literary criticism in the West. Those who are engaged in criticism the world over, have tried to accommodate these western theories in their ways of thoughts. It is interesting to study the similarities and differences in the theories of the ancient Indians and the westerners in literary criticism.

Though the *Vedas* are the earliest literary creations in which we find a few poetical pieces, the Indian traditional view is that the *Rāmāyaṇa* is the first poetry (Ādikāvya). In it we find a statement that the first verse in the world occurred to the author Vālmīki from his grief at the sight of an innocent bird being shot dead by a cruel hunter. Śoka, (grief) became śloka (verse). Anandavardhana, the author of *Dhvanyāloka*, the most celebrated work on literary criticism which holds 'dhvani' (suggested sense) as the soul of poetry, sees the first seed of literary criticism in that

statement. It points to the Indian view that poetry should come from the heart. It should be spontaneous and natural. It should not be artificially composed by positing words by effort. By this standard several so-called poems are not poetry; they are only verses devoid of the element of poetry in them. We may call many of the so-called poets as "dictionary poets" because they collect words from the dictionary and arrange them to create verses. Such literary pieces have no life in them. Some critics in Kerala did not spare even the well acclaimed poet G. Sankara Kurup when some of his poems were published, we may recall.

The Sanskrit word *Kāvya* is translated into English as "poetry", but it refers not only to literary creations in verses but also to prose writings. So the treatment of *Kāvya* - its definition, purposes, types, style etc. - by writers in literary criticism in Sanskrit covers both prose and poetry. There arose a saying in Sanskrit in course of time that the touch-stone by which the quality of a poet is tested is prose (*Gadyāṁ kavīnāṁ nikasāṁ vadanti*). Early writings on literary criticism in other languages in India were following the Sanskrit tradition.

In the early western thoughts, the purpose of poetry was to entertain and to some extent to teach ideals. Homer, the blind bard of Greece whose poem the *Iliad* has resemblance to *Rāmāyaṇa* in the matter of the abduction of the heroine and the consequent war, says frequently in his poem that one should only speak the truth. To him, a poem should uphold truth and righteousness. Early Greek thinkers like Horace and Aristotle had this idea. Aristotle thought of poetry as truthful imitation of what happens in

the world. The Indian writers on literary criticism were particular to define poetry and to state its purposes. Keeping the *Rāmāyaṇa* as a model of poetical creations, they gave a great ideal as the aim of poetry. In the *Rāmāyaṇa*, Rāma is depicted as the embodiment of virtue and Rāvaṇa as the embodiment of evils, and the victory of Rāma over Rāvaṇa as the victory of good (virtue) over evil. The main purpose of poetry, according to Sanskrit critics, is to teach that one should grow like Rāma and not like Rāvaṇa (*Rāmādivad vartitavyam, na Rāvanādivat*). Dharmaśāstras like Smṛti, the ancient law books of India, also teach such ideals. Then what is the difference between poetry and Smṛti. The latter has direct instructions which are in the form of injunctions, i.e. do's and dont's whereas the former affects the heart of the reader with the theme. A positive change of mind is brought about by Kāvyas like the *Rāmāyaṇa*, most often the subject not knowing it. Moral instructions in the poem are only to suit the course of the theme. In the view of our early Indian critics, an author is thus committed to the well-being of the society by promoting ideals in the individuals. Think of our current literary productions most of which have no such commitments and which only corrupt the society.

In the West, the earliest idea about poetry was that it was for pleasure. Just as we have film music or music concerts, they had poems. But when the idea that the poem should teach ideals gained ground, the poetic creations were being filled with moral ideas without any sense of aesthetic value. The result probably was an aversion among some thinkers to poetry. Had Plato the power of an emperor he would have banished all the poets from his "Ideal Republic".

The Indian approach to literary criticism can be clearly understood from the purposes of poetry (*Kāvya*) enumerated by Mārīmaṇṭa Bhatta in the beginning of his *Kāvyaprakāśa*. He says that poetry is for fame, money, understanding of social behaviour, alleviation of evil, immediate bliss and for proper advice as from a wife. Kalidasa got fame by his poems. Dhavaka got a lot of money from emperor Harsha. There is a popular belief that Dhavaka was the ghost-writer of Harsha. He wrote plays for Harsha and got money for the same. One should learn how one should conduct oneself in society from good literary works. There is an objection answered by critics in this regard. The question is this: How is it that objectionable things are described in poems which are intended to be guidance for the people? The answer is that they are described only to be condemned by highlighting their bad nature and not to be learned or practised by the people. Just as we living in the modern society are taught the ways in which AIDS is propagated in order to help us keep away from them, so were evil activities described in the literary works to warn people against committing them. Those who enjoy poems etc., derive an unusual pleasure or bliss (*Alaukika Ānanda*) at the very moment they read or hear the literary productions. This pleasure is said to be fraternal to the spiritual pleasure (*Brahmānandasahodara*). A poem shall give good advice in a soft manner as a wife counsels her husband. All Sanskrit writers on literary criticism from the old days to the present have been repeating the commitment of literature to ideals. This is not the case with western approach to criticism.

In India, Bharata, the author of *Nātyaśāstra*, described as early as the 1st century B.C. the bliss derived from poetry and fine arts through the enjoyment of Rasas (sentiments). This psychological approach to pleasure from poetry was further debated and explained by later writers. Such heights in literary criticism were never scaled in the West before the modern age. The schools of literary criticism marked by rhetorics (Alaṅkāra) based on figures of speech, style (Rīti), embellishments (Guṇas), suggested meaning (Dhvani), round-about speaking (Vakrokti), etc., developed in India even before the tenth century A.D.

Sanskrit criticism reached its zenith between 8th and 11th centuries A.D. Kuntaka wrote *Vakroktijivita* in 11th Century A.D. which has parallels in modern Formalism and Linguistic criticism and at that time the English language had not its origin even.

Linguistic analysis of poetry as taught by Jeffrey Erlich which refers to poetic language as a deviation, reminds us of the Vakrokti of Kuntaka. Erlich describes the different levels of word and meaning in figurative expressions. Such discussions were common in the works of Anandavardhana and others in India. Modern Structuralism which gives importance to the structure of poems is akin to the Indian theories giving importance to the words in poetry. There were views in India which considered the words of literary creation as poem, the meaning as poem or both as poem. But none of the theories discarded the meaning. Again in India the different levels of meanings were discussed. A poem having the suggested sense overpowering its literal meaning, viz., Dhvanikāvya, is considered the best poetry

in India. The poet has his intention. The authorly intention helps us to understand the meaning of the poem as he wants us to do. In a scientific or legal work, there should not be any ambiguity. The intention should be clear. But in a literary work there is no inevitability that the reader should know the intention of the author. In the case of a work of which the author is not available at hand, the intention is not easily understood. The reader may understand something to be the intention as grasped from his circumstance and his psychological level. From 'dhvani' we get ideas which do not depend on the intention of the author. It means that the "death of the author" as declared by the structuralist Roland Barthes is not to be seen as alien to the Indian thinking. The views of Lacan and Derrida are also not beyond the ideas of the Indian critics who were able to analyse poetry with the help of the highly developed linguistic philosophy of the Sanskrit grammarian.

Help men, but do not pauperize them of their energy; lead and instruct men, but see that their initiative and originality remain intact; take others into thyself, but give them in return the full godhead of their nature. He who can do this is the leader and the guru.

Sri. Aurobindo -
(quoted in *India's Rebirth*, p.119)

Sanskrit Language and Technical Literature

Asok Kumar N.K.

Sanskrit is the oldest language, which is considered as an important member of a family of classical languages known as the "Indo-European". The most ancient of all Vedic scriptures in the world, the *Rgveda* was composed in Sanskrit, which proves the antiquity of this divine language. The rest of the Vedic Literature, *Itihāsa*, *Purāṇa*, *Upaniṣad*, *Kāvya*, and *Śāstras* which deal with all kinds of knowledge and philosophy form the storehouse of Sanskrit literature. Sanskrit language and all kinds of its knowledge have originated, developed and nurtured in our holy land. Therefore, ancient Indian culture and our ancient technological developments are completely reflected in the Sanskrit Literature.

The etymological meaning of the word *Samskrta* is cultivated or polished. *Samskrta* as much as purified, perfected, pure, sacred, polished, made ready — signifies the noble or sacred language, in contradiction to *Prakrit-prakrita* as much as "original, natural, ordinary, common" — which signifies the common language of the people. Thus it may be true that Sanskrit language is the polished

or purified form of a language like Prākṛt. Sanskrit may be said to be complete and perfect ever known language in the world since it can express all branches of knowledge, including science.

Some scholars are of the opinion that Sanskrit was used by the divine people like Indra and so it is called Devabhāṣā, Girvanabhāṣā or Surabhāṣā.

संस्कृतं नाम देवी वाग्न्याख्याता महर्षिभिः ।
आपासु मुख्या मधुरा दिव्या गीर्वाणभारती ।
देवी वाचमजनयन्त देवाः तां विश्वरूपाः पश्वो वदन्ति ।

Several such sayings are quoted by them as an evidence for the same. On the other hand some historians emphasise that in ancient India, people used the word 'Deva' for scholar (विद्वांसो वै देवाः ।). Thus they denied Sanskrit's connection with the heavenly people and they accepted Sanskrit as merely a 'scholarly language'.

Indian Literature embraces every thing which the word 'literature' comprises in its widest sense: religious and secular, epic, lyric, dramatic and didactic poetry as well as narrative and scientific prose. The whole of this vast literature which has been handed down to us, is for the most part composed in Sanskrit. Yet the terms "Indian Literature" and "Sanskrit Literature" are by no means identical.

Sanskrit, in addition to its well-known and vast literature comprising poetry, drama and their ancillaries, has a sizable output on technical subjects like astrology, astronomy, medicine, architecture, music and dance, and even horticulture and cosmetics. Even though a small part of this rich literature is published, a lot remains in Manuscripts.

Generally the word "technical" is not to be used in the sense of "imaginative" or "creative", i.e. everything that is not poetic or dramatic or literary. The Greek word "technicos" meant artistic, skilful or practical. Technique means skill, the method of doing or making something. Technical literature should mean writing that is concerned with practical matters, making of things, construction of temple, house etc. Philosophical and metaphysical writings may be considered both technical and literary.

Sanskrit literature has a considerable body of extant technical writing. The Vedic literature, the Purāṇas and Itihāsas, the texts of the Nyāya, Vaiśeṣika, Sāṃkhya, Yoga and Mīmāṃsā, the Buddhist and Jaina texts, the Tantric literature, texts on Āyurveda and Astronomy are among the important literary sources which contain the fundamental as well as evolved physical ideas of Indians over a long period. Generally Purāṇas deal with the usual themes – the creation of the world, cosmology, astronomy, division of time, stotras, rules about vṛtas and sradhas, law, politics, medicine, the science of war, treating of grammar, lexicography, metrics, poetics, dancing and architecture etc.

The Nyāya-Vaiśeṣika lays down the methodology of science and elaborates the concepts of modern mechanics, physics and chemistry. And the formation of the Universe is accounted for on the principles of cosmic evolution in this system. Psychology has played a prominent role in many branches of Sanskrit literature particularly in Yoga Philosophy. In Purāṇas and the Itihāsas, topics of health and disease are dealt with from the layman's point view.

The rudiments of Āyurveda are to be found in all Vedas. Āyurveda, an integral part of Indian culture, deals with mundane aspects of life. In the *Garbhopaniṣad*, in addition to explaining the *Pancabhutasiddhānta*, the growth of embryo in the womb is explained in detail. *Yuktikalpataru* and *Samarāṅgaṇasūtradhārā* deal with different patterns of cities and towns, the qualities of different kinds of wood to be used and their advantages and disadvantages pointed out. Since they deal with aerial vehicles, it is obvious that the subject of aerodynamics and other similar subjects were well developed in those days.

Astronomy and Astrology

Astronomy and Astrology reached a high degree of development in ancient India. The disciplines of Mathematics, Astronomy and Astrology are comprehended in *Jyotiṣa*. *Jyotiṣa* is one of the fourteen ancient Indian systems of knowledge and forms one of the six auxiliaries of the Vedas.

Āryabhatta appears to have been the first to discover that the earth has diurnal rotation on its axis and annual revolution round the sun. Āryabhatta's contribution to algebra, trigonometry, the computation of the sign table, advanced astrological parameters, theory of planetary motion and the correct interpretation and computation of the eclipses is highly significant. The *Āryabhatiya*, *Pancasiddhāntikā*, *Brhatsaṃhitā*, *Siddhāntaśiromāṇi* are the important works on this branch.

The *Vedāṅga-Jyotiṣa* and *Yajurveda-Jyotiṣa* enunciate the methods to determine, for the purpose of the rituals and sacrifices, the positions of the sun and the moon at

the solstices, new and full moons in the stellar zodiac of twenty seven nakṣatras, the tithis, the parvas etc.

Mathematics

The greatest contribution made by India to the development of Mathematics is the conception of Śūnya or Zero. The Vedic literature as well as Jain literature distinguishes between odd and even numbers and classifies the numbers according to their values. The operation of logarithms was also known to the people.

The necessity of constructing the sacrificial altar in strict conformity with the prescribed measurement is the mother of invention of Geometry. The obligation to perform Vedic rites at the precise point of time led to the rise of Astronomy which demanded precise mathematical calculations and geometrical measurements. Bhāskarācārya's *Lilāvatī* is a well-known work on Arithmetic and Geometry.

Mathematics and Astronomy being exact sciences involving a fund of rational thinking, it is not surprising that some of the significant findings of modern mathematics are found anticipated, partly or fully, in the Indian texts.

Medical Science

The science of medicine, like all other sciences, was carried to a very high degree of perfection by the Ancient Indians. The elements of medical science including Caesarian, Plastic surgery and Rhinoplastic Surgery were known in the R̥gvedic times. They knew how to set dislocated bones and limbs. The circulation of blood starting from and returning to the heart is mentioned in

Carakasamhitā and *Bhelasamhitā*. Mercury, sulphur, iron, silver, gold and other metals are the drugs used in *Rasacikitsā* which is a later development, though mentioned in the earliest texts. The main medical treatise in Sanskrit are the *Caraka Samhitā*, *Suśruta Samhitā*, *Aṣṭāṅga Saṅgraha* and *Aṣṭāṅgahṛdaya*, *Rasaratnasamuccaya* etc.

Āyurveda, which is considered to be an upaveda of *Atharvaveda*, contains treatments of unmāda or insanity, paediatrics, setting of dislocated bones and limbs, various disorders of the kidney and urinary troubles, diabetes of several kinds, Gynecology etc., and it has survived with its dignity and pride.

Physics

This branch does not appear to have developed independently. The *Sankhya*-*Patanjala* system possesses a unique interest in the history of thought as embodying the earliest clear and comprehensive account of the process of cosmic evolution, viewed not as a mere metaphysical speculation but as a positive principle based on the conservation, transformation and dissipation of energy. These are only the fundamental laws of the modern physics.

Chemistry

The medical chemists devoted themselves to the production of medicines to increase longevity, aphrodisiacs, poisons and drugs to counteract their effect, alkalis, acids and metallic salts. Thus this branch of science mainly developed in ancient India. The metallurgist, *Nagarjuna*, considerably advanced the knowledge of chemical compounds by preparations of mercury. *Bṛhatsamhitā*,

Rasaratnākara, *Śāringadharasamhitā* and some Purāṇas contain valuable information on this subject.

Botany

Botanical information of considerable extent and importance is available in *Bṛhadāraṇyaka* and *Chāndogya* Upaniṣads, *Agni Purāṇa*, *Padma Purāṇa*, *Matsya Purāṇa* and *Viṣṇu Purāṇa*, *Caraka Samhitā* and *Suśruta Samhitā* and *Dhanvantari-nighaṇṭu*. The *Vṛkṣāyurveda* deals with plants and their treatment in detail. The *Agni Purāṇa* also deals with the science of trees and plants. Incidentally it tells us about the trees beneficial to residence. *Kṛṣi-parāśara*, is the only Sanskrit work, known so far, devoted exclusively to agricultural activities. It deals with all the operations from sowing and transplantation, to harvesting.

Architecture

Garuda Purāṇa, *Agni Purāṇa*, *Vāyu Purāṇa* and *Viṣṇudharmottara Purāṇa* deserve special mention in Architecture. It comprises the constructions of temples, palaces, forts, quarters of ministers and ordinary houses etc. The term *Vāstu-vidyā* is wide, including within its purview, selection of sites, planning, construction of images of deities. *Viśwakarma-prakāśa*, *Mayamata*, *Samarāṅgaṇasūtradhārā*, *Śilparatna*, *Vāsturatnāvalī*, *Manuṣyālayacandrikā* etc. are the principal works on Architecture.

Ancient Indians were not devoid of the knowledge of mechanical devices. *Samarāṅgaṇasūtradhārā*, *Amśubodhini* and *Bhārothanayantranirmāṇavidhi*, dealing with weight lifting machines were treatises on mechanical devices. In

the Vedic period we find the use of ornaments made of gold and silver. Armours were made of gold, silver and iron. Besides gold and silver the *Atharva Veda* mentions *lohayasa* or *lohitayasa* denoting copper, *syamayana* meaning iron.

From certain Sanskrit treatises we learn a lot about metabolism, circulatory system, nervous system, automatic and reflex activity of the organism, heredity, sex life etc. Sexology, was cultivated as a science in Ancient India. *Vātsyayana's Kāmasūtra* that deals with sex-enjoyment in all its aspects, including eugenics and pornography, is the most exhaustive and authoritative work on Sexology.

It is only through Sanskrit that we get the knowledge of all the different branches of science. Sanskrit is the mother or foster-mother of languages and literatures in India, that knits together the various provinces in a cultural bond. It can be said with confidence that almost every branch of learning that has developed in this nation has sprung only from this magnificent language.

Conclusion

Everyone knows that Sanskrit is the symbol of our glorious civilization in the past. It is the language which has embodied the genius and wisdom of the Indian race. The rudiments of most of the sciences and technologies that were developed in India in the early centuries are found in the *Vedas*, in a more developed form in *Vedāngas* and *Upaniṣads* etc. But this literature does not give us the complete picture of the concepts and ideas that gave direction and form to socio-economic organization, town-

planning, law-making, architecture, sculpture and other elements of the material and cultural life of the people. Only a small part of the rich Sanskrit literature has been published, with the result that our achievements in the various fields in the ancient period of our history were not known even to the intelligentsia, not to speak of the lay public. This vast store of information accumulated over several decades, embedded in the numerous Sanskrit books and Manuscripts is necessary to bring them to the notice of the present-day world.

The common Sanskrit scholar considers the technical subject to be outside his scope of study and the technical expert is either not aware of the existence of this material or finds it inaccessible because of its language. The continued skill required can only be provided by the scholar and the scientist.

This is the right time to arouse enthusiasm and interest among all to explore the possible areas of interaction which will be relevant to the present day requirements and which will ultimately put India once again at the forefront.

Connt Bjornsteruna says: "The literature of India makes us acquainted with a great nation of past ages, which grasped every branch of knowledge and which will always occupy a distinguished place in the history of the civilization of mankind."

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*If Guru and God both stand together,
Before whom shall I bow first ?
It is certainly the Guru! Where is the doubt?
To understand God, he gave the know-how!*

— Sant Kabir.

*Preaching by itself is of no use unless the life
corresponds to it. The vulture flies high up in the
sky but its eye is on the carrion below, so it is never
respected.*

— Sant Kabir.

*The Body can be purified by going to holy rivers.
Money can be purified by giving it in charity. But
mind cannot be purified unless there awakens
wisdom.*

— Sant Kabir.

The Importance of *Kāśikā* Amongst Sanskrit Grammatical Treatises

Dr. P. Visalakshy

In the field of grammatical studies, the Sanskrit language stands par excellence. The *Aṣṭādhyāyī* of Pāṇini is considered to be the best reference work for Sanskrit and is one of the remarkable works that the world has ever seen. Kātyāyana through his famous Vārttikas makes necessary changes upon the original rules of Pāṇini. The reason for this is that since the time of Pāṇini, the language has undergone many changes. Subsequently Patañjali wrote his 'Great commentary' i.e., *Mahābhāṣya*. Thus the three Ācāryas – Pāṇini, Kātyāyana and Patañjali make Sanskrit grammar complete and comprehensive. When Jayāditya and Vāmana wrote *Kāśikāvṛtti*, it supplied the missing links of the whole system. From a careful observation of the grammar of *Kāśikā* together with Pāṇini's *Aṣṭādhyāyī*, Patañjali's *Mahābhāṣya* and Kātyāyana's Vārttikas, one can clearly understand the development of Sanskrit grammar during the period between *Aṣṭādhyāyī* and *Kāśikā*.

Significance of *Kāśikā*

Kāśikā is one of the outstanding grammatical treatises which enables the proper understanding of the monumental

treatise of Pāṇini. It is an exhaustive, concrete and authoritative commentary on *Aṣṭādhyāyī*. The entire *Aṣṭādhyāyī* is commented upon by *Kāśikā*. The text of *Kāśikā* explains minutely the Sūtras of Pāṇini. The authors of this work Jayāditya and Vāmana explain the meaning and application of each rule. They add their own examples and cite counter examples. The work also gives us new information which we cannot obtain from other sources. It also embodies all the improvements made by Candragomin in *Pāṇiniya Sūtras*. Keilhorn after going through the Sūtras of *Kāśikā* arrives at a conclusion that the text of *Aṣṭādhyāyī* as given in *Kāśikā* differs in the case of 58 rules from the text known to *Katyayana* and *Patañjali*. 10 out of these 58 rules are altogether fresh additions, 9 are as a result of *Yogavibhāga* of the original 8 Sūtras into 17. In 19 cases new words have been inserted into the original one while in the rest there are other changes in the wordings and examples of the Sūtras.

Most of the new matters found in *Kāśikā* can however be traced to *Cāndravyākaraṇa*. The authors of *Kāśikā* had diligently used that grammar, although they never actually mentioned it. For an ordinary reader something simpler than that of *Mahābhāṣya* or *Aṣṭādhyāyī* is needed and this purpose is well served by the authors of *Kāśikā*.

Date of *Kāśikā*

There is no unanimous opinion about the date of *Kāśikā*. Itsing, the Chinese pilgrim, in his book mentions about the grammatical science and speaks of about five important works on grammar. One of them is *Sūtravṛtti*. In his own words 'It is the best among so many

commentaries. This commentary is the work of learned Jayāditya who was endowed with great ability. Since his death it is merely fifty years'.¹ But the correct date of *Kāśikā* cannot be assigned only on the basis of reference of Itsing alone because the statements of Chinese travellers cannot always be taken as gospel truth. According to P.V. Kane, the *Vṛtti* mentioned is not *Kāśikāvṛtti* of Jayāditya and Vāmana. *Kāśikā* under the Sūtra 4-3-88 quotes *Vākyapadiya* as an illustration. According to scholars, *Vākyapadiya* is the famous work of Bharṭṛhari. So Bharṭṛhari may be a senior contemporary of *Kāśikā*. But there is no unanimous opinion regarding the date of Bharṭṛhari. S.K. Belvelkar, K.V. Abhyankar, Winternitz and K.V. Pathak assign *Vākyapadiya* to 7th century A.D. K.A. Subramonia Iyer in his edition of *Vākyapadiya* gives the date as 5th/6th century A.D. Similarly under the Sūtra 1-3-23 *Kāśikā* quotes Bhāravi as "saṃśayya kaṇādiṣu tiṣṭhate yaḥ" / This is from *Kirātārjunīya* which reads "jahātu nainam kathamarthasiddhiḥ / saṃśayya kaṇādiṣu pathyate yaḥ"/² Dr. Keith in his *History of Sanskrit Literature* assigns Bhāravi between 500-550 A.D. Prof. Macdonell and Prof. Varadacari assign Bhāravi to 600 A.D. Prof. Pathak assigns him to 634 A.D. which is supported by Harish Chandra Shastri.³ S.K. De assigns him to the end of 6th century A.D. or the beginning of the 7th century A.D. Māgha refers to the grammatical treatise of *Kāśikā* and its commentary *Nyāsa* of Jinendrabuddhi. "aṇśūtrapada nyāsa sadvṛttih sannibandhanā / śabdavidyeva no bhāti rājanītirapaspasā" /⁴ According to Shrish Chandra Cakravarti the term "sadvṛtti" in the poem refers to *Kāśikā* and *Nyāsa* refers to the commentary of *Kāśikā*. Prof. Keilhorn opposes this view by saying that the word "nyāsa" in the verse does

not refer to the work of Jinendrabuddhi. Dr. Keith holds the view that *Kāśikā* existed before the time of Māgha but Pandit Yudhiṣṭhīra Mīmāṃsaka comments that Śiśupālavadha was written before the time of *Kāśikā*.⁵ From the above references we can say that *Kāśikā* is earlier than Māgha. Bāna in his *Harṣacarita* refers to *Nyāsa* in the passage "tacchrutvā bānasya pitṛvyaputrāḥ bhrātarāḥ prasannavṛttayō grhitavākyah gurupadanyāsa nyāya-vādinah".⁶ I.S. Pawate in his *Structure of Aṣṭādhyayi* holds the view that the date of *Nyāsa* can be around 450 A.D. P.V. Kane says Bāna belongs to the first half of the 7th century and so *Nyāsa* will have to be placed not later than 600 A.D. Thus based on the above facts one can infer the date of *Kāśikā* as between 5th and 7th century A.D.

Authorship of *Kāśikā*

The relation between Jayāditya and Vāmana is an important problem to the students of *Kāśikā*. There was an opinion that Jayāditya alone wrote a complete Vṛtti on the whole of *Aṣṭādhyayī*. There is also a view that Jayāditya and Vāmana were contemporaries. Sṛsthidharācārya, the commentator of *Bhāṣāvṛtti* remembers Jayāditya as the author of *Kāśikā*. Contrary to this, Dr. Weber and Prof. Max Müller considered Vāmana to be the author of *Kāśikā*. Bhaṭṭojidīkṣita considers Jayāditya and Vāmana to be the joint authors of *Kāśikā*.⁷ Keilhorn also supports this view. Prof. H.H. Wilson states that it is difficult to distinguish between Vāmana, the author of *Kāvyālaṅkārasutravṛtti* with the Vāmana, the author of *Kāśikā*. But Dr. Kapler identifies Vāmana the author of *Kāvyālaṅkārasutravṛtti* with the Vāmana the author of *Kāśikā*. Prof. S.K. Belvelkar in his

book *Systems of Sanskrit Grammar* identifies Jayāditya with Jayāpiḍa and accepts Vāmana as the minister of Jayāditya the king. Jayāditya may be identical with king Jayāpiḍa of Kashmir whose minister was a person named Vāmana. In Sanskrit literature there are a number of persons named Vāmana such as the author of *Kāvyālaṅkārasūtravṛtti*, the author of *Kāvyānuśāsana* etc., but Vāmana the author of *Kāśikā* seems to be different from them.⁸ Prof. Shrish Chandra Chakravarty in his Introduction to *Nyāsa* also states that Vāmana and Jayāditya are the joint authors of *Kāśikā*. Prof. Dinesh Chandra Bhattacharya also supports this view in his Introduction to *Paribhāsavṛtti*. Dr. Buhler attributes the first 4 adhyāyas to Jayāditya and the last 4 adhyayas to Vāmana. Thus from the above facts we can conclude that even though we cannot correctly point out which portions belong to Jayāditya and which to Vāmana it is true that *Kāśikā* is the joint work of Jayāditya and Vāmana.

Characteristic features of *Kāśikā*

The text of the Sūtras as given in *Kāśikā* shows many changes from those of *Aṣṭādhyāyī* which can be considered as additions and alterations to the original text of Pāṇini. The characteristic features of *Kāśikā* based on the textual observation of the Sūtras and Vārttikas can be classified under the following heads. (1) Readings of the Sūtras through *Yogavibhāga* affecting the form, interpretation of the Sūtras affecting the usages and interpretation of the Sūtras affecting the meaning (2) Vārttikas leading to additional forms (3) Influence of other systems of grammar like *Cāndra* and *Kātantra* on *Kāśikā* and (4) Technical observations and devices used by *Kāśikā*.

I. Readings of the Sūtras

- (a) Certain Sūtras of Pāṇini are split up into two by *Kāśikā* using the technique of *Yogavibhāga*. “prthagvinānānābhistr̥tiya’nyatarasyām” (2-3-2) of Pāṇini is read by *Kāśikā* as two separate Sūtras as “prthagvinānānābhīḥ” and “t̥t̥iyā’nyatarasyām”. “udarāśvesu kṣepe” of Pāṇini is read in *Kāśikā* as two Sūtras as “udaraśvesu” and “kṣepe” (6-2-107 and 108 respectively).
- (b) Certain reading of the Sūtras affects the form. The Sūtra “śaktauhastikapāṭayoh” of Pāṇini is pointed out in *Kāśikā* as “saktauhastikavaṭayoh”. The meaning of “kapāṭa” and “kavaṭa” are the same. In several places *Kāśikā* uses the word “ca” in the sense of “anuktasamuccaya”. For example under the Sūtra “bhuvaśca”, “ca” is used in the sense of “anuktasamuccaya” thus sanctioning the form “bhrājīṣṇu”. The word “bhrājīṣṇu” is widely used in Classical Literature like *Raghuvaṃsa*, *Bhāgavata* and *Rāmābhavadayam*. This type of extension of the scope of the Sūtra is a new technique in *Kāśikā*.
- (c) On the basis of usages, several forms which are used in Vedas are applied to Bhaṣā also. *Kāśikā* by applying these Vedic forms to Classical literature really extends the scope of the Sūtras. For example the usage of “hemantaśiśira” in Classical Sanskrit under the Sūtra “hemantaśiśirāvahorātre ca chandasī” (2-4-28). Similarly under the Sūtra “pratyapibhyām graheśchandasī” the words “pratigr̥hyam” and “apigr̥hyam” are used in Vedas and “pratigr̥hyam” and “apigr̥hyam” are used in Classical Sanskrit. Such a distinction was not made by Pāṇini, Kātyāyana or Patañjali.

(d) While commenting on certain Sūtras, *Kāśikā* interprets in such a way so as to affect the meaning. For example the word “prācām” in the sense of “vikalpa” under the Sūtra “alam khalvoḥ pratiṣedhayoḥ prācām ktva” (3-4-18), “iti” in the sense of “prakāra” under the Sūtra “sakhyasiśviti bhāṣayām”, the meaning of “pradhāna” for the word “svatantra” under the Sūtra “svatantrah kartā” are some of the examples.

II. Readings of the Vārttikas

The Vārttikas of *Kāśikā* are statements which supplement or modify the Sūtras. So the Vārttikas of *Kāśikā* occupy an important place next to Sūtras. *Kāśikā* gives new Vārttikas which are quite different in their readings for those of Kātyāyana's Vārttikas to *Mahābhāṣya*. Some of the Vārttikas of *Kāśikā* simplify and make clearer the meanings of the Sūtras. There are a number of additional Vārttikas also in *Kāśikā* which will directly extend the scope of the Sūtras and their interpretation. In short, the Vārttikas of *Kāśikā* show significant variations from the original Vārttikas of Kātyāyana.

The Slokavārttika “maṇīvoṣtrasya lambete priyau vatsatarau mama” under the Sūtra “idūdeddvivacanam pragṛhyam” (1-1-11) gives the word “maṇī” which is a Dravidian word used in the sense of gem. Under the Sūtra “phalegrahirātmambhariśca” (3-2-26) through the Vārttika “anuktasamuccayārtha cakārah”, *Kāśikā* extends the scope of the Sūtra to “udarambhariḥ”. Similarly the Vārttika of *Kāśikā* “yamācceti vaktavyam” under the Sūtra “dityadityāditya-patyuttarapadaṇyayah” sanctions the form “yāmyam”.

Certain Vārtikas of *Kāśikā* affect the form through their readings. Under the Sūtra, "ethedhatyūthsu" Kātyāyana by the Vārtika "prādūhodhodhyeṣaisyeṣu" sanctions the form prauhah. *Kāśikā* reads this Vārtika omitting the word "ūha" and so "prauhah" is not given by *Kāśikā*. So we can say that by the time of *Kāśikā* the form "prauhah" might have become obsolete. Under the Sūtra "aññāsikāyām samjñayām nasam casthūlāt" there is a Vārtika in *Kāśikā* which reads "paksé cpratyayopisye" which gives the form "khuraṇasah" and "kharanaṣah". Instead of this reading, Kātyayana reads "khurakharābhyaṁ ḡas vaktavyaḥ" which sanctions the form "khurana" and "kharana".

Influence of *Cāndravyākaraṇa* on *Kāśikā*

Cāndravyākaraṇa is a treatise on grammar written by Candragomin who is believed to have been the same as Candra. The work consists of six chapters in which "samjñas" are absent. There is no section on Vedic grammar. The work is believed to have been written in the 5th century A.D. Many of the sources of new additions found in *Kāśikā* can be easily traced to *Cāndravyākaraṇa*. Also there are a number of instances in which both *Kāśikākāra* and Candragomin express almost identical views. Thus based on a close study of *Kāśikā* and *Candra* we can arrive at a conclusion that *Kāśikā* is closely related to *Candra*. For example, *Kāśikā* under the Sutra 1-2-6 "indhibhavatibhyām ca", there is a statement in *Kāśikā* "atreṣṭhiḥ sranthigranthidambhisvanjīnāmiti vaktavyām". This Vārtika of *Kāśikā* is based on Candra Sūtras "litindhi-śranthigranthām" (5-3-25), "dambhaḥ sani ca" (5-3-26) and "svanjaḥ" (5-3-27). Under the Sūtra "vibhāṣārahah" (3-1-143) *Kāśikā* reads the Vārtika "bhavateśceti vaktavyam" by

which it wants to extend the scope of the Sūtra to the root “bhū” also. This is based on the Cāndra Sūtra “bhuvo va”. Under the Sūtra, “pūḥ sarvayordāri sahoh”, Kāśikā reads the Vārttika “bhage ca dhāreriti vaktavyam” which means that the affix “khac” comes after the verb “dhāri” when it occurs in composition with the word “bhagah” as “bhagandharah”. This Vārttika is also based on Cāndravyākaraṇa which states that “bhagam dhārayati bhagandharah” under the Sūtra 1-2-20. Some ślokavārttikas in Kāśikā have close similarity with those of Cāndravyākaraṇa. For example, the source of the ślokavārttika “rudro viśveśvaro devo yuṣmākam kuladevatā / sa eva bhagavan buddhah asmākam śatrumardanah” in Kāśikā is Cāndravyākaraṇa because Cāndravyākaraṇa reads “rudro viśveśvaro devo yuṣmākam kuladevatā / mārajid bhagavān buddhah asmākam kulamandanah” (6-3-16).

The Influence of Kātantravyākaraṇa on Kāśikā

Kātantravyākaraṇa is a small but important treatise on grammar which appears like a systematic abridgement of the Aṣṭādhyāyī of Pāṇini. It ignores many important rules of Pāṇini, adjusts many and altogether omits the Vedic portion and the “gaṇapāṭha” of Pāṇini. It lays down the Sūtras in an order different from that of Pāṇini dividing the work into four adhyāyās dealing with technical terms, sandhi rules, declensions, syntax, compounds, “taddhita” affixes, conjugation and verbal derivatives. The total number of rules is 1412 supplemented by many subordinate rules or Vārttikas. Since the arrangement of topics is entirely different from that of Pāṇini’s order in spite of the considerable resemblance of the Sūtras and their wordings, it is probable

that the work was based on Pānini but composed on the models of more ancient grammarians. This treatise is believed to have been written by Śarvavarman who is said to have lived during the reign of the Śātavāhana kings. The author of *Kātantravṛtti* is believed to have been Durgasimha. The grammar of Kātantra is known as Kaumāra based on the assumption that God Kumāra himself has bestowed the grammar to Śarvavarman. A few examples will show how far Kāśikā has been influenced by *Kātantravyākaraṇa*. Under the Sūtra "Karmani hanah" (3-2-86), there is a statement in Kāśikā "kutsitagrahaṇam karttavyam, iha mā bhūt, hatavān". The source of the statement in Kāśikā may be the Sūtra "karmani hanah kutsāyām" (4-3-82) of *Kātantravyākaraṇa*. Under the Sūtra, "svapitṛsornajin" Kāśikā reads the Vārttika "dhṛṣeśceti vaktavyam". Through this Vārttika Kāśikā sanctions the form "dhṛṣṇah". *Kātantravyākaraṇa* reads the Sūtra as "trṣidhṛṣi-svapām naiṇ" (4-4-54) and obtains the form "dhṛṣṇah". Similarly under the Sūtra 7-4-54, Kāśikā reads "mi iti minātiminotyordvayorapi grahaṇamisaye". It is being dealt in *Kātantravyākaraṇa* through the Sūtra "sanimimī-mādarabhalabha" (3-3-37). Similarly under the Sūtra "idajanordhve ca" (7-2-78), Kāśikā reads "tadartham kecit idajanoḥ sdhve ceti sūtram pathanti" which *Kātantravyakaraṇa* reads in Sutra 3-9-5. From all these references we can assume that Kāśikā was closely indebted to *Kātantravyākaraṇa*.

Technical Observations in Kāśikā

In order to explain certain characteristic phonological and morphological features noticed in Sanskrit language, some special technical terms are made use of by the

authors of *Kāśikā*. For example the terms like “*Vināma*”, “*Samkrama*”, “*Yama*”, “*Anuṣaṅga*”, “*Avagraha*” and “*Upagraha*” are only some such examples.

“*Vināma*” indicates conversion of dental “s” and “n” to their corresponding cerebral sounds. Thus the substitution for “s” to “ś” and “n” for “ñ” is called “*Vināma*”. This term occurs under the *Pratyāhāra Sūtra* “ai au c”. Haradatta explains *Vināma* as “*sakaranakārasthānikasya mūrdhanyasya vināma iti pūrvācaryāṇām samjñā*”.⁹

Kāśikā uses the word *Samkrama* in the *Vārttika* “*mrjerajādau samkrame vibhāṣā vṛddhīrīsyate*” under the *Sūtra* “*kniti ca*” (1-1-5). *Kāśikā* further explains “*saṃkramo nāma guṇavṛddhipratiṣedhaviṣayah*”.¹⁰ Thus the prohibition of “*guṇa*” and “*vṛddhi*” is indicated by *Kāśikā* through the term “*Samkrama*”.

“*Yama*”-s are considered to be particular nasal sounds occurring in the group of plosives and nasal consonant being due to the nasal release of the plosive.¹¹ The word “*yama*” literally means “twins” as there are said to be two stages in the articulation of the plosive as in “*rukkmam*”, “*paddmam*”, “*svappnam*” etc. This term occurs under the *Sūtra* “*tulyāsyaprayatnam savarṇam*” (1-1-9) in *Kāśikā*.

The term “*Anuṣaṅga*” occurs under the *Sūtra* “*midaco’ntyāt parah*” (1-1-47) in *Kāśikā*. In this *Sūtra* *Kāśikā* reads the *Vārttika* “*masjerantyātpūrvam numicchantya-nuṣaṅga samyogādilopārtham*”. Haradatta explains the term as “*nakārasyopadhāyāḥ anuṣaṅgaḥ iti purvācāryāṇām samjñā*”.¹² i.e., “*anuṣaṅga*” is a term which is used by ancient grammarians for the penultimate “n”.

"Avagraha" is a term used as the splitting up of a compound word into its constituent parts. *Kāśikā* under the Sūtra 8-4-26 points out that "Avagraha" is used in the sense of the first constituent out of the two words or members which are compounded together. In recent times "Avagraha" is indicated by "S" for showing the coalescence of a short or long vowel with the preceding "a" or with the preceding "e" or "o" as in शिवोऽर्च्यः (śivo'rcyah.)

"Upagraha" is a term used by ancient grammarians in the sense "Ātmanepadi" and "Parasmaipadi" affixes. Under the Sūtra 6-2-34 *Kāśikā* makes the remark "tatropagraha iti ṣaṣṭhyantameva iti pūrvācāryopacāreṇa grhyate" which shows that "Upagraha" has taken in the sense of genitive case in *Kāśikā*. Thus it becomes quite clear that certain grammatical terms are employed in *Kāśikā* to make an apt description of Sanskrit grammar in general and Sanskrit phonetics in particular with more ease and comprehensiveness.

Technical Devices used in *Kāśikā*

There are some devices other than the regular *Nyāyas* and *Paribhāsa*-s in *Kāśikā* which the authors have used in the course of their discussions. The general aim of these devices is to secure the right interpretation and proper application of Pāṇini's rules; "ca" in the sense of "anuktasamuccaya" and "vyavasthitavibhāṣā" are some such devices used by *Kāśikā*.

Through the statement "anuktasamuccayarthah cakārah", *Kāśikā* extends the scope of the Sūtra relating to their form or sense. This device is used by *Kāśikā* in

the Sūtra “avyayībhāvaśca”. Here “ca” is used in the sense of “anukta-samuccaya” to include cases not mentioned already. Under the Sūtra “āsuyuvapirapilapitrapicamaśca” (3-1-126) this device is used to obtain the form “dābh�am”. Similarly under the Sūtra “phalegrahiratmambhariśca” “ca” is used to add the forms “kukṣimbhariḥ” and “udarambhariḥ”.

“Vyavasthitavibhāṣā” used in *Kāśikā* actually means that an optional rule need not be optional in every case but may be taken to teach that an operation in some particular instances must necessarily take place while in others it is not allowed to take place. A few examples are given below.

Under the Sūtra “manyakarmanyanādare vibhāṣā aprāṇiṣu” (2-3-17) *Kāśikā* says that in denoting the indirect object (which is not an animal), of the verb “manya”, the dative case is optionally employed and that too is “vyavasthitavibhāṣā”. *Kāśikā* reads “vibhāṣā līyate iti vā tvam vidhiyate tadasmin viṣaye nityam anyatra vikalpaḥ vyavasthitavibhāṣā sā”.¹² Under the Sūtra “kartuḥ kyaṇ salopaśca” (3-1-11) *Kāśikā* states that in the word “ojāyate” and “apsarāyate” the final “s” is invariably elided when forming the denominative verb but not in the case of payas where the elision is “vibhāṣa” and that too is “vyavasthitavibhāṣā”, as “payāyate” or “payasyate”. This technique “vyavasthitavibhāṣā” is used by *Kāśikā* for sixteen rules.

Conclusion

From all these observations we can arrive at a conclusion that Sanskrit language has undergone many changes between the period of *Aṣṭādhyāyī* and *Kāśikā* and these changes can be grouped under the following heads.

1. Phonological change
2. Grammatical change
3. **Lexical change**
4. Semantic contraction of lexical items
5. Semantic expansion of lexical items
6. Replacement of an old sense by a new one.
7. **Obsolete lexical items.**
8. New additions to the vocabulary.

The importance of *Kāśikā* is that it incorporates all such changes and to make it a perfect grammar of the Sanskrit language of the period of its authors Vāmana and Jayāditya. Hence it occupies a prominent place amongst Sanskrit grammatical treatises.

Notes

1. Reproduced in Indian Antiquary from the travelling reports of Itsing.
2. *Kirātarjuniyam*, Chowkhamba Series, P. 9
3. *Indian Historical Quarterly*, Vol. XXVI
4. *Śiśupālavadha* II-112
5. *Śaṃskṛta Vyākaraṇa Śāstra Ka Itihās*, P. 45
6. *Harsacarita*, III Uchvasa P. 39
7. *The History of Indian Literature*, P. 226
8. *Śaṃskṛta Vyākaraṇa Śāstra kā Itihās*.
9. *Kāśikā*, Vol I, P. 36
10. *Kāśikā*, Vol I, P. 86
11. *Sanskrit Phonetics*, P. 204
12. Vide *Padamañjari*, *Kāśikā*, Vol I, P. 164

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<i>Kirātārjunīya</i> of Bhāravi with Prakash Hindi Commentary	Chowkhamba Edition, Varanasi (1968).
<i>Kāśikāsiddhāntakaumudyo- stulanātmakādhyayan</i>	Mahesh Datt Sharma, Poona Vishvavidyalay (1971).
<i>Saṃskṛta Vyākaraṇa Śāstra kā Itihas</i>	Mīmāṃsaka Yudhiṣṭhira Bharatiya Prācyā Vidyapratīṣṭhan - Parts I and II, Ajmir, part I (Sam. 2020), Part II (Sam. 2019).

Moksha (release or liberation) would not be worth attaining if the atman does not survive as a self-luminous entity. For, the atman is the ultimate goal and target of all desires.

— Sri. Madhvācārya.

A woman in whom great compassion is awakened, a woman who understands the national history, a woman who has made some of the great Tirthas and has a notion of what the country looks like, is more truly and deeply educated than one who has merely read much.

— Sister Nivedita.

Authors of Vārttikas Other Than Kātyāyana

Dr. O. Maheswari

Pāṇini, Kātyayana, and Patañjali are the three sages who constituted the laws of the science of Sanskrit grammar. In about 500 B. C. Pāṇini composed his celebrated grammar known as *Aṣṭādhyāyī* - the most wonderful analysis of the language the world has ever seen. Kātyayana flourished a century later. He subjected about one third of the rules of Pāṇini's grammar to a rigorous criticism, explaining some of them, expunging some of them, enlarging some of them, and amending some of them. Kātyāyana belonged to a different school of grammar, and so the technical terms that he used in his grammar are generally Pre-Pāṇiniyan.

Patañjali is a devout follower of Pāṇini. Hence he tried his best to reject many supplementary rules of Kātyayana, as he could, by making the aphorisms of Pāṇini more elastic.

Several grammarians have made Vārttikas (special rules) related to Sanskrit grammar based on the *Aṣṭādhyāyī* of Pāṇini. But their works are not available at present. In the *Mahābhāṣya* of Patañjali, the term "apare ahuh" is used

in many places for denoting the comments of unknown grammarians. Most probably they may be ancient ones who wrote special rules or Vārttikas. Patañjali has mentioned the names of some authors who composed Vārttikas. Their names are -

- (1) Bharadwāja (2) Sunāga (3) Krosta (4) Vadava
- (5) Katya or Kātyāyana.

In addition to the above, the names of two others namely Vyāghrabhūti and Vaiyāgrapādya can also be seen in *Mahābhāṣyā*.

1. Bharadwāja

It is seen from studying *Mahābhāṣyā* that Ācārya Bhāradwāja composed Vārttikas which are illustrated with examples in many places.¹

ऋतो भारद्वाजस्य इत्यादिसूत्रैः -²

Pāṇini has mentioned the rules of Bharadwāja in his *Aṣṭādhyāyī* as stated above. From the above illustrations we can only guess that they are not the Pāṇiniyan rules, but the Vārttikas of Bhāradwāja. The line - भारद्वाजीयाः पठन्ति – shows the non-clarity of exact Ācārya Bharadwāja, the grammarian, because it is plural form as भारद्वाजीयाः इति.

Pāṇini has mentioned the rules of Sanskrit grammar in *Aṣṭādhyāyī* in a concise form. He might have composed his work after making some modifications in the grammatical rules of Bhāradwāja. Based on the rules of Bharadwāja, Pāṇini's modification is being commented by Patañjali in his *Mahābhāṣyā*, by pointing out the irregularities in the rules of Pāṇini.

The composition of the Vārttikas of Bharadwāja is almost equal to the Varttikas of Kātyāyana. Also there is some relation between the grammatical rules of Bharadwāja and Indra. According to *Rgtantra*,³ Bharadwāja learned grammar from Indra. It is already mentioned that Kātyāyana sought grammatical knowledge from Indra. Actually Kātyāyana in the composition of his own Vārttikas depended on the grammar of Bharadwāja.

Patañjali also quoted the rules of Bharadwāja for analysing the Vārtukas quite often. Thus the Vārttikas have relation to the grammatical rules of Bharadwāja; but earlier acaryas of Mīmāṃsā as per the rules of Nyāya considered that Bharadwāja composed Vārttikas by referring the grammar of Pāṇini. Eg:-

पूडः कत्वा चेति सूत्रभाष्ये वचनमिदमुद्धृतम् - भारद्वाजीयाः पठन्ति
 - नित्यमकित्यमिडायाः कत्वा ग्रहणमुत्तरार्थम् ।
 कात्यायनवार्तिकम् — धुसंज्ञायां प्रकृतिग्रहणं शिदर्थम् ।⁴
 भारद्वाजीयवार्तिकम् - धुसंज्ञायां प्रकृतिग्रहणं शिद् विकृतार्थम् ।

2. Sunāga

The Vārttikas of Sunaga are often quoted in the *Mahābhāṣya* of Patanjali.⁵

पदमञ्जरीकारहरदत्तस्य सुनागस्याचार्यं शिष्याः सौनागाः ।⁶

From this it is clear that Sunaga has also composed some Vārttikas.

In the *Mahābhāṣya - Pradīpa*, commentary of Kaiyāṭa, it is said — कात्यायनाभिप्रायमेव प्रदर्शयितुं रौनागेः अतिविरसरेण पठितम्?⁷ From this it is evident that Sunaga is an ancient grammarian who lived before Kātyayana.

In the *Aṣṭādhyāyī* of Pāṇini, the grammatical sūtra "Upajate"⁸ it seems from the commentary of *Mahābhāṣya* that the Vārtikas of Sunāga are incorporated in the Pāṇiniyan work itself. Patañjali himself points out -

इह हि सौनागाः पठन्ति — ब्रूञ्चश्चाकृतप्रसङ्गः। अत्र कैयटः पाणिनीयलक्षणे दोषोद्भावनमेतत्। एवमेव ओमाङ्गोश्चेति सूत्रस्थं चकारं प्रत्याख्याय लिखति — एवं हि सौनागाः पठन्ति — चोनर्थकोधिकारादेडः इति।⁹

The Vārtikas of Sunāga are comparatively more widespread than the Vārtikas of Kātyāyana. So in *Mahābhāṣya*¹⁰ at the end of the description of Vārtikas of Kātyāyana it is said -

एतदेवं च सौनागैः विस्तरतरकेण पठितम्।

In *Mahābhāṣya* it is said -

अत्यल्पमिदम् उच्यते — ख्युन्निति।

नञ्चनञ्चैकक्ष्युस्तरुणतलुनानामुपसंख्यानम् — यद्यपि अस्य वार्तिकस्य कर्तुः नामात्र न निर्दिष्टं तथापि इदं ३ / २ / ५६, एवं ४ / १ / ५७, सूत्रे सौनागकतृकमुक्तम्।

In *Mahābhāṣya* it is written in many places as अत्यल्पमिदमुच्यते by quoting detailed Vārtikas much bigger than the Vārtikas of Kātyāyana. All of them were composed by Sunāga. And also other than *Mahābhāṣya* works like *Kāśikā* - *Bhaṣavārtti* - *Skiratarangini* - *Dhātuvārtti* illustrate many references of the rules of Sunāga. For example -

सौनागाः कर्मणि निष्ठायाम् शकेरिटमिच्छन्ति विकल्पेन अस्यते: भावे।¹¹ निष्ठायां कर्मणि शकेरिड् वेति सौनागाः।¹²

Patañjali has mentioned in certain places in *Mahābhāṣya* the name of Sunāga in plural as सौनागाः, सौनागैः showing

that some grammatical work may belong to one Sunaga. Based on this work Vārtikas or special rules are composed by grammarians separately.

3. Kroṣṭas

In the Sūtra इको गुणवृद्धि in *Mahābhāṣya*, the Vārtika of Kroṣṭa is referred as -

अन्यदेवेदं परिभाषान्तरमसम्बद्धमनया परिभाषया ।
परिभाषान्तरमिति च कृत्या क्रोष्टीयाः पठन्ति — नियमादिको
गुणवृद्धी भवतो विप्रतिषेधेन ।

4. Vādava

In the grammatical Sūtra प्लुतावैच इदुतौ in *Mahābhāṣya* it is written —

अनिष्टिङ्गो वाडवः पठति । अत्र नागेशो लिखति
महाभाष्यप्रदीपेयोते — सिद्धं तु इदितारिति वार्तिक वाडेवरस्य ।

Nothing is known about this grammarian.

5. Vyāghrabhuti

Actually there is no reference to any grammatical rule related to this grammarian. In the *Mahābhāṣya*

अदो जग्धिल्यप् तिकिति¹³ इति सूत्रे जग्धिविधिः ल्यपि
—इत्यादि श्लोकवार्तिकम् उद्दृतम् ।

According to Kaiyatā Ācārya this grammatical rule is composed by this grammarian.

In *Kāśikā* 7/1/94 aphorism, one sloka is quoted. One Trilocanadasa, the author of *Kātantravṛttipañcika* mentions the name of Vyāghrabhūti. Eg -

तथा च व्याघ्रभूतिः — सम्बोधने तु उशनस्त्रिरूपं सान्तं तथा नान्तमथापि अदन्तमिति ।¹⁴

And also in *Kāśikā*, sūtra 7/2/10 mentioned अनिट्कारिका which is accepted to have been composed by Vyāghrabhūti.¹⁵ Scholar Gurupadahaladara suggested Vyāghrabhūti as the disciple of Pāṇini, but there is no adequate proof for this.

6. Vaiyāghrapadya

The name of this grammarian is not available in Pāṇini's grammar. In the sloka Vārttika 7/1/94 it is written :

सम्बोधने तु उशनस्त्रिरूपं सान्तं तथा नान्तमथाप्यदन्तम्,
माध्यन्दिनिः वष्टिगुणः तु इगन्ते नपुंसके व्याघ्रपदां वरिष्ठः ।

In Haradatta's *Padamañjari*, a commentary based on *Kāśikā*, it is said:

व्याघ्रपादापत्यानां मध्ये वरिष्ठो वैयाघ्रपद्य आचार्यः ।

From this the role of this grammarian is well established by Haradatta. As this name "Vaiyāghrapādya" is ending with the suffix gotrapratyaya, his father or grandfather may be Vyāghrapāda Ācārya.

According to Anusāsanaparva of *Mahābhārata*, Vyāghrapāda is the son of sage Vasiṣṭa. Thus Vaiyāghrapādya is the grandson of sage Vasiṣṭa.

In addition to the above grammarians, the names of a few other grammarians are also mentioned in *Mahābhāṣya*.

They are

- 1) Sowrya Bhagavan
- 2) Kunaravadava

These grammarians may be composers of special rules (Vārtikas) or commentators based on grammatical works. For e.g. -

गोनर्दीयस्त्वाह — सत्यमेतत् “सति तु अन्यरिभन्निति”¹⁶
 गोनर्दीयस्त्वाह — अकर्त्त्वरौ तु कर्तव्यौ प्रत्यडगं मुक्तसंशायौ।
 त्वक्त्वितृको मकत्पितृक इत्येव भवितव्यमिति ||¹⁷
 गोणिकापुत्रः — अथेह कथं भवितव्यम्। नेता अश्वरस्य
 सुधनमित्याहोस्मित् नेताश्वरस्य स्नानुस्येति - उभयथा
 गोणिकापुत्र इति ||¹⁸ (भाष्यकारः - उद्योतः)
 सौर्यभगवान् — तत्र सौर्यभगवता उक्तम् —अनिष्टिज्ञो वाडवः
 पठति ||¹⁹ (सौर्य नाम नगरं तत्रत्येनाचार्येणेदमुक्तम् इति प्रदीपे)
 कुणरवाडवस्त्वाह — नैषा शड्करा। शड्गरैषा। कुत एतत् —
 गृणाति: शब्दकर्मा तस्यैषः प्रयोगः ||²⁰

References

1. *Mahābhāṣya* - 1/1/20, 1/1/56, 1/2/22, 1/3/67, 3/1/38, 3/1/48, 3/1/59, 4/1/79, 6/4/47, 6/4/155.
2. *Aṣṭādhyāyī* - 7/2/71
3. *Indro Bharadvājaya Rgtantra* - 1-4.
4. *Mahābhāṣya* - 1/1/20
5. Ibid - 2/2/18, 3/2/56, 4/1/74, 4/3/155.
6. *Padamañjari* - 7/2/17.
7. *Mahābhāṣya* - Pradipa commentary of Kaiyata - 2/2/18.
8. *Aṣṭādhyāyī* - 4/3/115.
9. *Mahābhāṣya* - 6/1/95.
10. Ibid - 2/2/17
11. *Kāśikā* - 7/2/17
12. *Bhāṣavṛtti* - 7/2/17

13. *Aṣṭādhyāyī* - 2/4/36
14. *Katantra*
15. *Śabdakaustubha* - Chapter - 1, Pada - 1, Ahnika - 2, Dhatuvṛtti. p-82.
16. *Mahābhāṣya* - 1/1/21
17. Ibid - 1/1/29
18. Ibid - 1/4/51
19. Ibid - 8/2/106
20. Ibid - 3/2/14.

To be clear in one's own mind, entirely true and plain with one's self and with others, wholly honest with the conditions and materials of one's labour; is a rare gift in our crooked, complex and faltering humanity.

- Sri Aurobindo -
(quoted in *India's Rebirth*, p.113)

No system indeed by its own force can bring about the change that humanity really needs, for that can only come by its growth into the firmly realized possibilities of its own higher nature, and this growth depends on an inner and not an outer change.

- Sri. Aurobindo -
(quoted in *India's Rebirth*, p.148)

श्री वेड्कटेशप्रणीता वृत्तरत्नावली सटीका

(पूर्वतोऽनुवृत्ता)

11. मद्भूताङ्गं गणनीयं न तस्मा -
दम्बात्मायं मम भाव्यङ्गवर्जम् ।
कार्यो लीनस्तत्र पादेऽब्धिलोला -
द्वातार्मीव क्षयते जायते यः ॥

मद्भूताङ्गमिति । हे अम्ब मद्भूताङ्गं ममात्र भूतं गतं शरीर (पूर्वतन शरीरम्) गणनीयं न भवति गणयितुमशक्यमेवत्यर्थः । तस्मान्मायमात्मा जीवः ममायमात्मेति राहोः शरीरवद् औपचारिकोऽयं प्रयोगः । आत्मनोऽहं शब्दाक्षररवाच्यत्वात् । भाव्यगवर्ज भविष्यशरीरवर्ज यथा स्यातथा त्वत्पादाब्जे लीनः कार्यः । त्वत्पादलङ्घनाभावेऽपीतरविदेहबन्धयोगी स्यातामित्यर्थः । अब्धिलोलाद्वातार्मीव समुद्रमध्यातिविलसद्वाताहतवीचीव जायते उत्पद्यते, क्षयते - - प्रियते तत्वतो जननमरणे नाम देहयोगवियोगावेव । तस्मादितः परतो मे मा भूतामिति त्वत्सायुज्यमेव प्रार्थनीयमिति भावः, अपि माषं मषं कुर्याच्छन्दोभङ्गं न कारयेत् इति न्यायात् समीचीना इति । वातार्मी वृत्तम् । ममतेर्गाभ्यां च लक्षणम् ॥

12. निजजलगाहनमम्ब जनं
सुरतटिनीव नखाशुभृतम् ।
सपदि पुनातु गतं तव मां
चरणतलं भवती सुमुखी ॥

निजजलैति । हे अम्ब सुरतटिनी गड्गापि निजजलस्नातमेव पुर्णाति नान्यम् । तस्मात्र केवलं त्वं पुनासीति मा वोच इत्पत्त आह चरणतलं

गतम् इति शरणं गतमित्यर्थः इति कारणादभवत्यापि शरणागतपालनं कार्यमेवेत्यर्थः । सुमुखी वृत्तम् । नजजलगैर्लक्षणम् ॥

13. नय भृगुगीतां तां तव मूर्ति
नलिननिवासां देवि मनो मे ।
स्तनतटभास्वन्मौक्तिकमाला
तरुणिमनित्यां यां शशिचूडाम् ॥

नयेति । हे देवि ! नलिननिवासां पदमासनस्थां भृगुनाम्ना मुनिना गीतां ते तव मूर्ति मे मनः नय प्रापय । या मूर्तिः स्तनतटभास्वन्मौक्तिकमाला स्तनतटे भास्वती मौक्तिकमाला हारावली यस्याः सा तथोक्ता । तरुणिम्ना तारुण्येन नित्या नित्ययौवनेत्यर्थः । शशिचूडा चन्द्रशेखरा भवति तां ते मूर्ति मे मनो नयेति । मौक्तिकमाला वृत्तम् । नयभैः गुरुद्वयेन च लक्षणम् ॥

अत्रान्यः श्लोकः उपलभ्यते - व्याख्यानं नोपलभ्यते -
जिताजगङ्गाधरगीयमानं
त्वदीयमाहात्म्यमहो निरन्त्रम् (दुरन्तम्) ।
उपेन्द्रवज्रायुधसेव्यमानं
सरस्वति त्वां प्रणमामि मूर्ध्ना (जतजाः गुरुद्वयम्) ॥

14. भाभिभुगाङ्गपयः प्रसराणां
पङ्कजसम्भवजीवितनाथे ।
दोधकवृत्तवदात्तगुरु त्वं
भाति वपुर्भगणोल्लसितं ते ॥

भाभीति । हे पङ्कजसम्भवजीवितनाथे गाङ्गानां जाह्नवीयानां पयसां प्रसराणां भां प्रभाम् अभिभवति भाभिभु “स्युः प्रभारुचिचिङ् भा भाश्छ विद्युतिदीप्तयः” इत्यमरः । गाङ्गजलाधिक निर्मलामित्यर्थः । ते तव वपुर्गत्रं दोधकाख्यवृत्तवद्भाति । कथं तत्साम्यमित्यत आह अत्र गुरुत्वमिति गुरौ गुरुत्वधर्मः अत्र प्रथमं गुरुत्वं एतत्तत्थोक्तं स धर्मः गुरुर्ख्यवर्णसहितमित्यर्थः । तथा भगणैर्पूर्वगुरुभिः उल्लसितं दर्शनं भवति दोधकवृत्तं तद्वद्पुरपि प्राग्गौरवं भगणवत् नक्षत्रसमूहवत् उल्लसितमेवोल्लसनम् उल्लासः शुभावहः । अयं

भावः गङ्गादि सर्वतीर्थादपि पवित्रतरं सत् तीर्थाधिदेवतातिशयमतिगौरवमतिर्खच्छं
तावकं वपुरेव ध्येयमिति । दोधकवृत्तमिदम् । लक्षणं गुरुद्वयसहितेन
भगणत्रयेण सूचितम् ।

15. भाति न सेयं भगवति जनता
भक्तिमुदारां त्वयि न भजति या ।
काञ्चनदीप्तिप्रहसननिपुणा
कान्तिमनाप्ता भृशमिव ललना ॥

भातीति । हे भगवति ज्ञानादिषड्गुणैश्च सम्पन्ने !
“ज्ञानशक्तिबलैश्वर्यकीर्तितेजांस्यशेषतः । भगवच्छब्दवाच्यानि विना हेयैर्गुणैरपि”
इति भगवच्छब्दार्थमाहुः । केचितु “उत्पत्तिं च विनाशञ्च भूतानामगतिं
गतिम् । वेति विद्यामविद्याञ्च स वाच्यो भगवानिति ।” इयमपि सर्वज्ञेत्युच्यते ।
या जनता जनसमूहः त्वयि भक्ति न भजति सा जनता न भाति प्रकाशते
यथा स्वर्णकान्तिप्रहसननिपुणा कान्तिमनाप्ता ललना नारी न भाति तथेयमपि ।
ललना वृत्तम् । लक्षणं भतनसैः ॥

16. मां मायां यान्तं संसृतिप्रेमरूपां
मूर्तिरसेयं ते पातु मुगधेन्दुचूडा ।
सर्वानन्दानामम्ब सीमान्तरेखां
साक्षादाहुर्या वैश्वदेवीति सन्तः ॥

मां मायामिति । हे अम्ब मुग्धेन्दुचूडा वालेन्दुशेखरा ते तव सेयं
मूर्तिः संसृतिप्रेमरूपां संसारवारानामयीं संसारो नाम कुटुम्बभरणाभिनिवेशविकारः ।
तां मायां गतं या मोहकरत्वात् संसृतिप्रेमापि मायेत्युक्तम् एतद्वारा मां पातु
ज्ञातु “पा रक्षणे” इत्येतरमात् लोटि । सा मूर्तिः पात्वित्युक्तम् ।
“यत्तदोर्नित्यसम्बन्धः, यच्छब्दमपेक्षते इत्यत आह - यामिति । कीदृशीं
सर्वानन्दानां ते ये शतं शतमित्युपर्युपर्यभ्यस्यमानानाम् आनन्दानां
सुखविशेषाणां सीमान्तरेखां प्रजापतेरप्यानन्दसीमात्वं कथंचित्संभवतीति
सीमान्तरेखेत्युक्तम् । स एको ब्रह्मानन्द इति श्रुत्यर्थानुसारेण
निरतिशयानन्दनिर्भरामित्यर्थः । एवं भूतां मूर्ति सन्तः साधवः साक्षाद्वैश्वदेवीत्याहुः ।

विश्वे देवा वै त्वा भगवन्नित्यत्र वर्णिते सततरक्षार्थरूपेण दीव्यति - क्रीडति
इति देवीति नाम, दिव्यविद्यैव सेत्याहुः । सा मूर्तिः पात्विति । वैश्वदेवी
वृत्तम् । मगणद्वयेन, यद्वयेन च लक्षणम् ॥

17. ययायं यथेच्छं जनस्त्यक्तशीलो
भुजङ्गप्रयातं सदा याति मार्गम्
धियं तां चलामेतदीयां भवत्यां
प्रसक्तां प्रसादेन वाग्देवि कुर्याः ॥

ययायमिति । हे वाग्देवि वाचामधिदेवते, अयं जनः अहमित्यर्थः । यया
धिया त्यक्तशीलः त्यक्तस्वभावः । “शीलं स्वभावे सदृत्ते” इत्यमरः । सदा
भुजङ्गप्रयातं धूर्तगत्तम् । “भुजङ्गः - सर्पषिङ्गयोः” इति हैमः । मार्ग याति
गच्छति । यया बुद्ध्या धूर्तचारमाचरामीत्यर्थः । एतस्येयमेतदीया, तां चलां
बुद्धिं त्वं प्रसादेन त्वयि प्रसक्तां प्रकर्षेण लग्नां कुर्याः विदध्याः । कुर्याः
इति विधौ लिङ् । भुजङ्गप्रयातं वृत्तम् । चतुर्भिर्यग्णैर्लक्षणम् ॥

18. निभभरौ तपनीयगिरेस्तनौ
द्रुतविलम्बितमाश्रवणान्तिकात् ।
नयनमम्ब तनुर्जितचन्द्रिका
तव कथं कथयाम्यभिरामताम् ॥

निभभराविति । हे अम्ब तव कुचौ स्तनौ तपनीयगिरे: हेमाद्रेः निभभरौ
सदृशौ गौरवेण । नयनन्तु आश्रवणान्तिकात् आकर्णान्तात् द्रुतविलम्बितं
शीघ्रगत्तम् । तत् कर्णाभिनिरुद्धत्वात् विलम्बितं भवति । तनुः मूर्तिः
जितचन्द्रिका विजितकौमुदी । जितचन्द्रिका “चन्द्रिका कौमुदी ज्योत्स्ना”
इत्यमरः । भवति, अतो हेतोः तवाभिरामतां सौन्दर्यं कथं कथयामि वर्णयामि ।
त्वदङ्गलावण्यं वर्णयितुमशक्तोऽस्मीत्यर्थः । द्रुतविलम्बितवृत्तम् । नभभरैर्लक्षणम् ॥

19. तान्तां जरात्या समुपागतो दशां
शक्नोमि नाहं तव यावदर्चने ।
त्रातेन्द्रवंशा त्रिजगत्कृतानति -
स्तावत्त्वमाराच्चरितार्थयाम्ब माम् ॥

तान्तामिति । जरात्या अभिसंसापीडया तान्तां क्लान्तां दशामवरथा
सम्पागतोऽहं तवार्चने यावत्र शक्नोमि शक्तो न भवामि तावदेव तत्पूर्वमेव
मा त्रातेन्द्रवंशा रक्षितशक्रगोत्रा त्रिजगत्कृतानतिः जगत्रयकृतनमस्कारा त्वम्
आराच्छीध्रमेव चरितार्थय त्वदर्चने यावदनासक्तिर्न भवति तावदेव मां
कर्त्ताक्षीवीक्षाभिः अनुगृह्य कृतार्थं कुर्या इति भावः ।

इन्द्रादीना तदवसरोचितज्ञानविशेषेण रक्षतीति त्रातेन्द्रवंशेत्युक्तम् ।
इन्द्रवंशा वृत्तम् । तगणाभ्यां जगणरगणाभ्यां च लक्षणम् ॥

20. न निररुणिम ते पदाभ्मोरुहं
मम मनसि सदा (य तत्) प्रसक्तं क्रियाः ।
भगवति कृतिनामभीष्टं यतः
प्रमुदितवदना त्वमापूरये: ॥

न निररुणिमति । हे भगवति ज्ञानादिष्टगुणसम्बन्धे अरुणिमा
अरुणत्वम्, न विद्यते यस्य अरुणिमा तत्र भवतीति निररुणिम न,
अत्यन्तमरुणमित्यर्थः (अरुणिमा - अरुणस्य भावः आरुण्यमित्यर्थः । निर्गतः
अरुणिमा यस्मात् तत् निररुणिम - आरुण्यरहितं न, अत्यन्तमरुणम् । द्वौ
नज्ञौ प्रकृतमर्थं द्रढयतः इति न्ययात् इति समीचीनं व्याख्यानं भवति ।) तत्ते
पदाभ्मोरुह मम मनसि सदा प्रसक्तं क्रियाः कुर्याः (व्याख्यानमपूर्णम्).

प्रमुदितवदना वृत्तम् । नगणाभ्यां रगणाभ्यां च लक्षणम् ॥

21. सृज संसदि प्रथमगण्यगुणां
विदुषाभिमां जननि मे कविताम् ।
प्रमिताक्षरापि जनता भजते
निखिलां यथा निपुणतां भणितौ ॥

सृज संसदिति । हे जननि हे अम्ब मे मम इमां कवितां विदुषां
विपश्चितां संसदि सभायां प्रथमगण्याः पूर्वगणनीयाः गुणाः
अर्थगौरवोपमालालित्यादयः यस्याः तां तादृशीं सृज यथा कवितया
प्रमिताक्षरापि अल्पाक्षरज्ञानवत्यपि जनता जनसमूहः भणितौ वाचि निखिलां

अखण्डां निपुणतां भजते तां सृज इत्यर्थः । प्रभिताक्षरा वृत्तम् । सजससैः
लक्षणम् ॥

22. श्रीररेराहृता येन पङ्केरुह -
स्तेन नेत्राञ्चलेनास्तभक्तव्यथा ।
विश्वसृङ्खाहुना स्नानिणी देवि ते
मूर्तिरस्तु श्रियै मोहहन्त्री सताम् ॥

श्रीररेरिति । हे देवि येन नेत्राञ्चलेन पङ्केरुहः अरेः पङ्कजरस्य
अरेः शत्रोः इत्यर्थः । नेत्रसाम्यास्पदत्वात् पद्मशत्रुत्वम् । पङ्के रोहति
जायते इति पङ्केरुट् “ क्विप् ” । हलदन्तात् सप्तम्याः संज्ञायामिति
सप्तम्याः “ अलुक् ” । तरस्य श्रीः कान्तिः आहृता तेन नेत्राञ्चलेन कटाक्षेण
आस्ता क्षिप्ता भक्तानां व्यथा पीडा यया सा विश्वसृङ्खाहुना ब्रह्महस्तेन
स्नानिणी मालावती ब्रह्महस्तार्पित दिव्याभरणमालेत्यर्थः । सा साधूनां मोहहन्त्री
अज्ञानविधंसिनी ते मूर्तिः श्रियै विद्यासम्पदे अस्तु भवतु । स्नानिणी वृत्तम् ।
रगणैश्चतुर्भिः लक्षणम् ॥

23. मा भूत्सा मे सततमविद्या मात -
स्सन्तापं या वितरति संसाराख्यम् ।
सद्भक्तानां हरसि तया सञ्जातं
सद्यस्तापं जलधरमालेव त्वम् ॥

सा मा भूदिति । हे मातः या अविद्या संसाराख्यं संसृतिनामधेयं
सन्तापं वितरति ददाति संसाराख्यतापहेतुत्वात् तद्वेतौ तत्त्वोपचारः सा अविद्या
अज्ञानं सततं मे मा भूत् । कदाचिदपि मास्तु । तया अविद्यया सञ्जातं
सद्भक्तानां अनन्यशरणानां भवाख्यं तापं जलधरमाला इव मेघपङ्किः इव
आतपादिजनिततापमिव सद्यः शीघ्रं त्वं हरसि । जलधरमाला वृत्तम् ।
मभसमैः लक्षणम् ॥

24. निजजयगर्वितमाननमिन्दो
द्युतिजिततामरसं तव नेत्रम् ।
अतिशुचिगात्रमतस्त्वमधीशं
विवशयसीति किमम्ब विचित्रम् ॥

निजजयेति । हे अम्ब आनन मुखम् इन्दोः चन्द्रस्य निजेन जयेन गर्वितं ते द्युत्या स्वप्रभया जितं तामरस येन तत् कान्तिनिर्जितपदम् । तव गात्रम् अतिशुचि अतिस्वच्छम् अतो हे अम्ब त्वम् अधीश भर्तारं ब्रह्माण विवशयसीति कि विचित्रं न किञ्चित् चित्रम् इत्यर्थः । तामरसं वृत्तम् । नजजयैर्लक्षणम् ॥

25. न नरि रचयति प्रियं मे मनो
द्रविणवति यथा प्रसीदेत्तथा
जननि तव नखप्रभापुञ्जिते
चरणसरसिजे प्रसक्तं क्रियाः ॥

न नरीति । हे जननि द्रविणवति धनवति धनिके नरि मनुष्ये मे मनो यथा येन प्रकारेण प्रियं न रचयति तथा प्रसीदेः प्रसन्ना भवेः । तन्मे मनः नखप्रभापुञ्जिते सञ्जातनखद्युतिप्रवाहे तव चरणसरोजे पादपदम् प्रसक्तं लीन क्रियाः । इदं प्रभा वृत्तम् । नगणाभ्यां रगणाभ्यां च लक्षणम् ॥

26. जिताजरत्पल्लवमम्ब तावकं
पदाम्बुजं लिप्सुरहं सुदुर्लभम् ।
अलङ्घयवंशरथमपेक्षिणो मधु
प्रथामि पड्गांरसमतां प्रसीद मे ॥

जितेति । जिताजरत्पल्लवं न जीर्यत इत्यजरत् अजरत् पल्लवं, जितमजरत्पल्लवं नूतनकिसलयं येन तत्थोक्तम् । सुदुर्लभं दुष्प्रापम् । पदाम्बुजं लिप्सुः लभुमिच्छुः अलङ्घये अत्युच्चे वंशे वेणुकदम्बे तिष्ठतीति अलङ्घयवंशरथं मधु क्षोद्रम् । “चैत्रवसन्तामधुदेत्यविर — पुंसि मधुशब्दः कलीवे त्वम्बुनिदग्धे, मकरन्दे क्षोद्रमद्ययोः” इति रत्नमाला । तदपेक्षणः पड्गोः ऊनचरणस्य रसमतां प्रयामि । हे मातः मे मम प्रसीद । दुर्लभं त्वत्पादपदम् प्रेष्पुरहं यथात्युच्चवेणुरथमधुकाङ्क्षिपड़गुसमो न स्यां तथा प्रसीदेति भावः । वंशरथं वृत्तम् । जतजरैर्लक्षणम् ॥

27. नयनयुगं ते भगवति दीप्त्या
नयति दिगन्तान् कुवलयकान्तोम् ।
विसृमरतारां तिमिरभराभां
विहसति चूली कुसुमविचित्रा ॥

नयनयुगमिति । हे भगवति ते, नयनयुगं दीप्त्या कान्त्या दिगन्तान् कुवलयकान्ति नयति । नीलोत्पलकान्ति प्रापयति । अपि च तिमिरभराभा अन्धकारसमूहप्रभा कुसुमैर्मल्लिकादिकुसुमैर्विचित्रा अतिमनोहरत्वादाश्चर्यकरा ते तव चूली केशबन्धविशेषः विसृमरां विस्तृततरां तारकां विहसति विधंसयति । विसृमरतारां दिवमिति पाठः । नीला कृत्रिमवर्णा चूली विसृमराणि ताराणि यस्यां सा ताम् । दिवमपि विहसतीत्यन्वयः । कुसुमविचित्रा वृत्तम् । नयनयैर्लक्षणम् ॥

28. स संसदि मान्यतमः कृतिनां
तव योऽयमुपासकतां भजते ।
अवतादतथाविधमम्ब दिशः
परितोऽटकमर्थतृष्णा भुवि माम् ॥

ससंसदीति । हे अम्ब यो जनः तवोपासकतां भजते स जनः कृतिनां संसदि सभायां मान्यतमः अतिशयेन पूज्यः । भूयश्चार्थतृष्णा धनतृष्णाया दिशः परितः समन्तादटतीति परितोऽटकः । अत एवातथाविधं तथाविधोपासको न भवतीति अतथाविधं मां अवतात् रक्ष । तोटकवृत्तम् । चतुर्भिः सगणैर्लक्षणम् ॥

29. मां नैजैरगुरुतरैर्गुणैर्निकृष्टै -
स्संयुक्तं बहुविषयप्रसक्तचित्तम् ।
संरक्षेज्ञननि सतां प्रहर्षिणी त्वं
कारुण्यामृतलहरीभृतैः कटाक्षैः ॥

मां नैजैरिति । हे जननि हे मातः अगुरुतरैः अनास्वाद्यतरैः अत एव निकृष्टैः हीनैरात्मीयैः दुःशीलादिभिर्युक्तं तथा बहुविषयप्रसक्तचित्तमां सतां साधूनां प्रहर्षिणी प्रह्लादिनी त्वं कारुण्यामृतलहरीभृतैः कारुण्यसुधास्रोतः पूर्णैः कटाक्षैः संरक्षैः परिपालयेः । प्रहर्षिणी वृत्तम् । मनजरैः गेन च लक्षणम् ।

30. मातेयं सद्गुप्तिविधात्री त्वमपाङ्गै-
स्संरक्षेमा देवि विसृष्टामृतधारैः ।
अभ्रैर्लोकं निर्जितनीलोत्पलशोभै -
वेलेवोच्चैश्शैलनटन्मत्तमयूरी ॥

मातेयमिति । हे देवि सद्गुप्तिविधात्रि, साधुरक्षाविधायिनि माता इयं
त्वं विसृष्टामृतधारैः अभियुष्टसुधाप्रवाहेः निर्जितनीलोत्पलशोभैः विजितेन्दीवराभैः
अपाडगैर्हतुभिः उच्चैः शैलेषु तुडगादिषु नटन्त्यो नृत्यन्त्यो मत्ताः प्रमत्ताः मयूर्यो
यस्यां सा वेला समयः जलदकाल इत्यर्थः । अभ्रैमैघैः निर्जितेत्यादि विशिष्टैः
लोक भुवनमिव मा रक्ष । **मयूरी वृत्तम्** । मतयसगैर्लक्षणम् ॥

(अनुवर्त्तिष्यते)

Dharma is not religion though it has become customary to translate “religion” by “dharma”. Dharma is law – it includes the social and moral laws; also the law of one’s own being, one’s own nature is said to be dharma – svadharma.

-Sri. Aurobindo -

(quoted in *India's Rebirth*, p.180)

*Striyasca āpurusa maryam sarvalamkara bhuṣitah
Nirbbhayah pratipadyante yada rakṣati bhumiupah*

(*Mahābhārata* - 12. 68. 32)

[If a state is well-governed, even a girl can go through all the streets with all her ornaments, fearlessly, without any masculine protection.]

Book Review

Reappraisal of Krishnamurti

Dr. G. Gangadharan Nair

Jiddu Krishnamurti, a poor dreamy South Indian boy, was picked up in 1909 by Charles Leadbeater of the

J. KRISHNAMURTI

Great Liberator or
Failed Messiah?

by

Luis S. R. Vas

First Indian Edition 2004

Published by

Motilal Banarsi Dass
Bungalow Road
Delhi - 110 007

Pages: 191 Price: Rs. 195/-

Theosophical Society to be the vehicle for the World Teacher, Lord Maitreya. He was given the mystical name Alcyone and was adopted by Mrs. Annie Besant and Leadbeater. In 1911, the Order of the Star in the East was established with Krishnamurti as its head to prepare humanity for the coming of the World Teacher. He was sent to England for

further training in that role. Though he failed the entrance examinations of Cambridge and London Universities, his intellectual development was fast. His area of spiritual activities expanded and he became the darling of California spiritual seekers.

Going against the tradition and the circumstances in which he was groomed to fill the role of a new messiah

of the "coming" World Teacher, Krishnamurti emphasised in his writings the importance of release from entrapment in the 'network of thought' through a perceptual process of attention, observation or 'choiceless awareness' which would release the true perception of reality without mediation of any authority, or Guru. His teachings attracted thinkers like Aldous Huxley, scientists like David Bohm, etc. He had detractors like Lama Anagarika Frawley Govinda. Yet other scholarly men like David have appreciated him partially. Even after his departure from this world, the ideas he floated are being discussed in intellectual circles and questions continue to be raised. The book under review, *J. Krishnamurti - Great Liberator or Failed Messiah*, by Luis S. R. Vas is an attempt to interpret the assessments of Krishnamurti and charges against him. It is desirable that educationists, psychologists and lovers of philosophy go through this book, especially the chapter on Accessing Krishnamurti's Insights.

*Ahamkāram balam darpam kāmam krodham
parigraham
Vimucya nirmamah śanto brahmabhiyyāya kalpate
(Bhagavad Gītā – 18.53)*

[One who has forsaken egoism, power, pride, lust, wrath, and property, freed from the notion of "mine", and who is tranquil – becomes fit for becoming Brahman.]

Book Review

Scientific Yoga Simplified

Dr. G. Gangadharan Nair

Contribution of ancient India to different branches of knowledge in the world is vast indeed. What our sages did

in physical culture and mental discipline before Christ could not be approached by any people of any country till a very later period. Yoga is a science evolved over a long period for the proper control of the mind and training of the body. Patañjali of the second century B.C., codified the principles of Yoga and preached the new discipline as a philosophy (Darśana).

THE YOGA BOOK
A Practical Guide to
Self - Realization
by
Stephen Sturgess
First Indian Edition 2004
Published by
Motilal Banarsi das
Bungalow Road
Delhi - 110 007
Pages: 302 Price: Rs. 250/-

The twentieth century witnessed a large scale export of Indian knowledge to the West where Yoga was the most accepted. Though those who carried the Yoga discipline were mainly Swamis, there was one negative point that most of the Yoga teachers were concerned with the physical aspect only and did not care for or understand its

psychological and spiritual aspects. Sri Kriyananda, the founder of Ananda church of Self-Realisation was one of the few exceptions. He initiated Stephen Sturgess, the author of the book under review, to the science of Patañjali's Yoga. Proper English terminology and interpretations compatible to modern science make the book acceptable to the intelligent readers. This is the best guide in English to Yogasūtra I have seen so far. I recommend this book for reading by those who are genuinely interested in Yoga but do not have sound knowledge in Sanskrit.

*Sre sre karmani abhirataḥ samsiddhim labhate
narah*

(Bhagavad Gītā – 18. 45)

[Devoted each to his or her own duty, a person attains the highest perfection.]

*Āyuh sattra balarogya sukha pritivirardhanaiḥ
Rasyaiḥ snigdhabhūtāḥ sthira hrdaya abharaiḥ sattrikapriyah*

(Bhagavad Gītā – 17.8)

[The foods which augment vitality, energy, strength, health, cheerfulness, and appetite, which are savoury and oleaginous, substantial and agreeable, are liked by the sattvik.]

Book Review

Forecasting Your Life Events

Dr. L. Suneetha Bai

Astrology is a subject which attracts people due to its insight into the future of human life. *Forecasting Your Life*

***Forecasting
Your Life Events***
An Art of Predictive Astrology

by

Carol Rushman

Published by

New Age Books
A-44 Naraina Phase - I
New Delhi - 110 028

Pages: 272 Price: Rs.225

Events written by Carol Rushman, a professional astrologer, is a book which presents the techniques of forecasting the trends and life events for oneself and other persons. This work is an outcome of Carol Rushman's rich experience in predicting the future. It will help astrologers in laying a firm foundation before they can

teach or counsel. The matter of the book is presented in a very pragmatic manner.

The book consists of nine chapters with an introduction and a glossary of astrological terms with their explanations. The first chapter "Psychological Profiles" presents the psychological patterns and profiles that an astrologer must consider before predicting. "Natal Promise" is the second

chapter, which explains how an astrologer must find out the potential in the natal chart and then determine if and when a stimulus will come to actualise that potential. The third chapter "Progressions" aims at explaining the progressions which are the key to astrological predictions. The fourth chapter narrates the importance of the progressed moon in different signs. In the fifth chapter progressed house cusps and different axes connected with them are dealt with. "Transits", the sixth chapter, is about the transits of different planets, the rules for transits and the influence of these transits on human beings. The seventh chapter is on stationing and retrograde planets which codifies the rules for the planets along with the results. "Lunations and Eclipses", the eighth chapter, is on the effects of lunations and eclipses on the life of the people. Guidelines also are given in this chapter for evaluating lunations and eclipses. Ninth chapter, "Putting It All Together" is a summing up of all that has been discussed in the earlier chapters.

The book *Forecasting Your Life Events* is a step by step system for making predictions. The illustrations from real life given in this book help the readers to understand much about the positions of planets and their influences on the human life and also to practise the art of predictive astrology.

On the whole the book *Forecasting Your Life Events* is a very good teacher for those who practise making astrological predictions. It is very useful also for those people who are interested in Astrology.

Book Review

Evolution of the Soul from an astrological point of view

Dr. V. Nithyanantha Bhat

Astrology has gained much acceptance and popularity today. A considerable amount of literature on the subject

has been published. The work *Astrology: A New Age Guide* written by Ed Perrone is one of the most significant works on Astrology particularly because of his unique approach to the science. It is not just another usual book on Astrology.

ASTROLOGY
A New Age Guide
by
Ed Perrone
First Indian Edition 2004
Published by
New Age Books
A-44 Naraina Phase - I
New Delhi - 110 028
Pages: 228 Price: Rs. 225/-

can be applied to achieve practical ends - individual spiritual evolution through physical life. The author has succeeded in synthesising a wide range of astrological ideas into a unified system of astrology.

The Introduction of the Book deals with a discussion on the spiritual basis of Astrology and it focuses on a

non-physical view of astrology that fosters spiritual growth and illumination through a true understanding of the nature of existence. The Introduction is followed by 18 short chapters. Chapter - 1 deals with the fundamentals of interpretation of spiritual astrology, Chapter - 2 is about planets - their qualities, their signs, their effect on history and about personal horoscopes. Chapter - 3 to 14 are on the interpretations of 12 stars. Chapter - 15 to 18 are on the pairs of opposites, the quadruplicities, the Houses and the Dawning of the New Age respectively. The chapters are followed by an Appendix, Additional Readings and an Index.

The book will be of great interest for any one who cares for astrology.

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*Katvamla lavanatyusna tiksna rukṣa vidahinah
Āhārā rājasasrestā dukha śokamaya pradah*

(Bhagavad Gītā - 17.9)

[The foods that are bitter, sour, saline, excessively hot, pungent, dry, and burning, are liked by the rajasik, and are productive of pain, grief, and disease.]

Janakajānandam Brought to Light

Dr. L. Suneetha Bai

Janakajānandam by Kalya Laksminrsimha is an unpublished Sanskrit Drama written about four hundred

years ago. It is an incomplete drama in five acts, the theme of which is the fight between Rama and his sons. The hero of the drama is Kusa, the son of Rama. This is a drama with a rare theme based on the *Uttarakāṇḍa* of the *Rāmāyaṇa*, published for the first time in the history of Sanskrit dramatic literature.

JANAKAJANANDANATAKAM
of
Kalya Laksminrsimha
Edited by
C. Lakshmi Narasimha Moorthy
Vidya Samvardhani Parishad
221, 9th Main, 2nd Cross,
Mico Lay Out, Arakere,
Bangalore - 560 076

Price:
Paper Back Edition - Rs.70/-
Library Edition: Rs.100/-
Pages: 89

being edited after four centuries. It is based on three palm leaf manuscripts all available in the Oriental Research Institute Manuscript Library, Mysore. This book is a critical edition of these manuscripts prepared by C. Lakshmi Narasimha Moorthy. The book consists of a detailed introduction as to how the manuscripts were discovered and all about the manuscripts. The life history of the poet Kalya

Janakajānandam is a singular case of work of a poet

Laksmiṇsimha, his role as a dramatist, a comparative study of *Janakajānandam*, with *Kundamālā* and *Uttararamacharitam* along with the place of *Janakajānandam* in Sanskrit literature are given in the introduction. The text of *Janakajānandam* is flawless and is a result of deep research by the editor. There are four appendices at the end of the book in which quotable quotes, parallel ideas, metres used and verse index are given.

On the whole *Janakajānandam* is a treasure for the students with literary aptitude and those who are interested in the rare dramatic works of Sanskrit literature.

*Yatayāmam gatarasam puti paryuṣitam ca yat
Ucchistamapi camedhyam bhojanam tamasa priyam*

(Bhagavad Gītā – 17.10)

That which is stale, tasteless, stinking, cooked overnight, refuse, and impure, is the food liked by the **tamasik**.

Book Review

A Hidden Diamond Exposed

Dr. L. Suneetha Bai

Vishvadesikavijayam of Kalya Lakshminrsimha Kavi is a successful venture made by Dr. Channapragada

VISHVADESIKAVIJAYAYAM
of

Kalya Lakshminrsimha Kavi
Edition and Translation

by

Dr. Channapragada
Lakshminarasimha Moorthy

Published by the Author

Reader in Sanskrit
Sri Satya Sai Institute of
Higher Learning
Prasanthinilayam
Andra Pradesh - 515 134

Price: Rs. 100/- Pages: 26

Laskhminarasimha Moorthy of Sri. Satya Sai Institute of Higher learning. It is a diamond hidden among the heaps of moth-eaten manuscripts found out from the Oriental Research Institute Manuscripts Library, Mysore.

Vishvadesikavijayam is a unique Sankara Vijaya Kavya in 116 verses written by Kalya Lakshminrsimha Kavi who was a junior contemporary of the great Advaita philoso-

pher, Appayya Dikshita. *Vishvadesikavijayam* is a eulogy of Advaita philosophy and its great teachers. The contributions of Advaita teachers, especially Adisankara to the Indian thought are given in this book. In this poem the poet traces the tradition of Advaita, starting from Vasishta through Sakti, Parasara, Vyasa, Suka, Gaudapada and Govinda Bhagavadpada to Sri Adisankara. The many-sided personality of Sankara is described in 29 verses. This book is very useful to the students of Advaita philosophy.

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